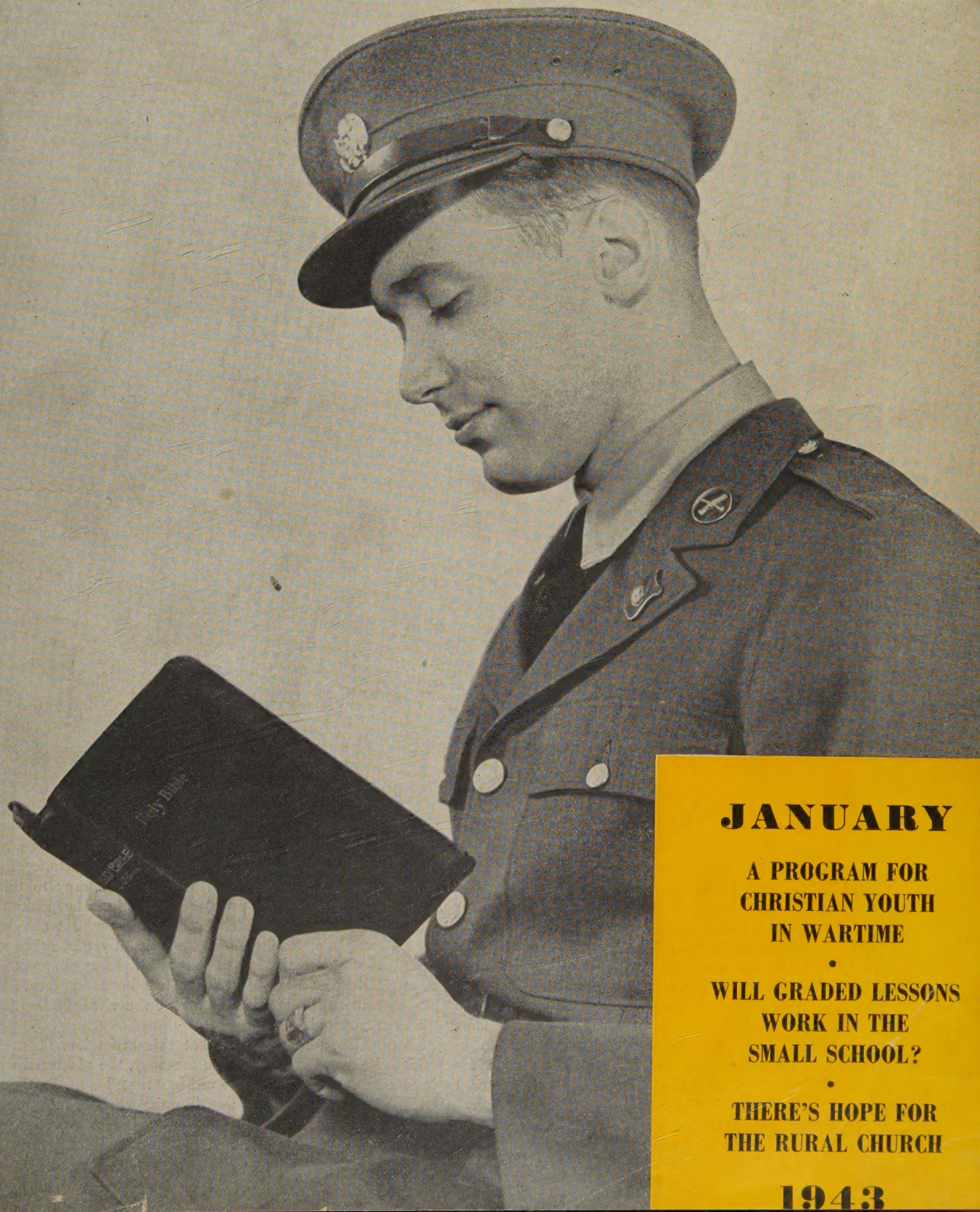


Baptist Leader



JANUARY

**A PROGRAM FOR
CHRISTIAN YOUTH
IN WARTIME**

•

**WILL GRADED LESSONS
WORK IN THE
SMALL SCHOOL?**

•

**THERE'S HOPE FOR
THE RURAL CHURCH**

1943

The Centurion of Capernaum



Century Photos

LIKE most modern artists, Hans Lietzmann has discarded all those symbols and conventions which early painters employed to set forth theological propositions. But even without their help he has succeeded in putting into this water color a significant religious meaning.

This is, of course, a narrative picture. That is to say, its chief aim is to tell a story—the story of the healing of the centurion's servant, as given in Matthew 8: 5-13; and it does this with something of the realism of a photograph.

In the exact center of the picture, framed by the stone arch, stands Jesus. The centurion is beseeching him to heal his servant, who is grievously ill. With the centurion are those Jewish elders of whom Luke tells. They have come to lend support to the centurion's plea. "This man is worthy of this mercy," they say, "for he loves his servant dearly and has shown his faith by building for us a synagogue."

The three disciples in the foreground take no part in the conversation, but they watch from a distance to see what the outcome will be. Will Jesus show mercy to this Gentile, this alien whose very presence in the land bespeaks the conquering might of Rome? The centurion does not ask Jesus to accompany him to his home; he asks only that Jesus speak the word that will make his servant well. Jesus commends his faith and tells him that his prayer has been answered. The centurion returns to his home, and on arrival finds his servant fully recovered.

We note the care that this artist has taken to give a true Palestinian setting: the masonry, the plastered walls, the rough-hewn timbers, the sunshine that burns in the courtyard and casts long shadows within the porch. We note also—and this is more important—that prayer is answered when sincere and earnest and addressed to the Lord of Life.

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Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH
AND CHURCH SCHOOL WORKERS

Vol. 4

JANUARY, 1943

No. 10

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This Month

■ "At the Turn of the Year," a New Year's message, comes from Mitchell Bronk, formerly our Book Editor and Editor of Adult Publications.

■ "Stewardship" will be the theme of the Church School Workers' Conference, planned by Robert V. Russell, Director of Christian Education for the New York Baptist City Society.

■ "They Needed a Mortuary," by Frank S. Mead, editor of *Christian Herald*, describes the phenomenal growth of a Nebraska church that took the Baptist Church School Advance seriously.

■ "You Can Help Others To Become Christians" stresses one of the five emphases of the Baptist Youth Fellowship. Russell Hawley Bishop is pastor of our church at Ardmore, Pa.

Next Month

■ "Training the Child's Devotional Life," by Mabel Niedermeyer, author of the new book *When I Think of God*.

■ A reminder that teaching is "More Than a Sunday Job" comes from Verona Smith, a teacher who has been particularly successful in follow-up work with her pupils.

■ "Making the Bible Live," by Ralph M. Johnson, discusses the interesting work that is being done in filming Bible scenes and using religious drama in teaching biblical truths.

■ One of our most recent religious problems is "Children in Defense Areas." Ruth Elizabeth Murphy, Associate Director of Vacation Religious Education for the International Council of Religious Education, has a nation-wide view of these particular needs, and she tells what is being done to try to meet them.

■ An inspirational message by John W. Bradbury, editor of the *Watchman-Examiner*, "Toward the Sunrising."

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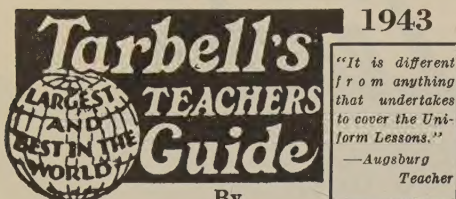
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OF INTEREST TO BAPTISTS

■ At an executive meeting of the World Council of Churches held in New York recently, Dr. Tracy Strong reported a growing public interest in religion. "Bible study has again become central in Europe," he declared.

■ News from London indicates that the English Baptists, too, keep remembrance of those days, 150 years ago when fourteen men, one of whom was William Carey, founded the Baptist Missionary Society. All year, various meetings throughout that country have commemorated the event.

■ "Open House for Young People" on Sunday afternoons at the First Baptist Church of Dayton offers four hours of fun and service to the young people of that city. The program of games, song fest, buffet supper and service takes on greater significance because of the enthusiastic response made by the soldiers and the officers from the near-by Wright and Patterson Fields to the invitation that they join the Fellowship.

■ A Christian Service Center recently replaced a saloon in one of the rowdy sections of Chicago. The building now offers the use of its lounge, reading-room, library, chapel, dining-room, and recreation hall to service men.

■ In accordance with requests from chaplains in the field, Dr. A. W. Gottschall, national director of programs in army camps, naval and air bases for the National Conference of Christians and Jews, urges families with men in the armed services to write to the men and encourage them to get in touch with their chaplains. Service men should be assured by their families that "the chaplains are their best friends."

■ "A Spiritual Offensive of the Salvation Army on the Home Front" was launched in November throughout the entire eastern territory of the United States. It will continue through Easter. The primary objective, said Lieut. Col. Edwin J. Perrett, "is to spiritualize our thinking and find an answer to our problems." Platform and open-air meetings, prayer gatherings in home and community sings will be held. The message of the Bible will be taken into homes where it is unfamiliar and to service men, war workers, and ordinary citizens who are "untouched by organized religion."

■ Under the tightened restrictions on use of automobiles, for the saving of gas and rubber, clergymen and religious practitioners continue to be placed in the pre-

ferred class for additional rations, according to the Office of Price Administration. Official OPA definition of mileage uses by clergymen and religious practitioners for preferred status is as follows:

"By a practicing minister of any religious faith who regularly serves a congregation, to enable him to meet the religious needs of the locality which he regularly serves, but not to go from home to place of worship, or by a practicing minister who regularly serves more than one congregation, to enable him to travel to the churches which he serves."

■ Of the total missionary enterprise of the Protestant churches at the outbreak of the war, "roughly one-half was sponsored from the United States, another three-eighths from the British Commonwealth, and the final eighth by missionary societies in Germany, in Norway and Denmark and Finland, in Holland and Belgium and France, as well as in Sweden and Switzerland," according to Dr. Henry Pitt Van Dusen of Union Theological Seminary.

In a book entitled, *What Is the Church Doing?* scheduled for early publication by Charles Scribner's Sons, Dr. Van Dusen states: "With the exception of small centers of American Methodism on Sumatra and a few esoteric groups elsewhere, the entire Protestant mission work in Holland's vast island archipelago stretching across the equator, a distance considerably wider than the North American continent, was in charge of eleven Dutch, two German, and one Swiss missionary societies."

CONGRATULATIONS TO

■ **Nebraska State Convention** which celebrated its seventy-fifth birthday in November. In 1867, the year that Nebraska was organized as a state and adopted into the Union, delegates from Baptist churches met in Bellevue where they organized the Baptist State Convention.

■ **Tenant's Harbor Baptist Church**, in Maine, which celebrated its one-hundredth anniversary in August.

■ **Temple Baptist Church of Washington, D. C.**, which recently observed its one-hundredth anniversary. Dr. E. H. Rhoades, of Dayton, a former president of the Northern Baptist Convention, spoke at one of the commemoration services.

■ **First Baptist Church of Pawtucket, R. I.**, on its 145th birthday. The church school which has been meeting regularly since 1797 held its first service about five years prior to that time!

OF INTEREST TO BAPTISTS

■ Dr. E. H. McDonald, leader among Negro Baptists of the nation and dean of the American Baptist Seminary in Nashville, recently died in St. Paul, where formerly he had served as pastor of the Pilgrim Baptist Church.

■ A "University of Life" which meets in the First Baptist Church in Seattle had a total attendance last year of 7,283, with an average of 221 at each meeting. The program, which includes the whole family from the nursery through the older adult groups, divides the evening session into three periods; fellowship, study and discussion, and spiritual inspiration.

■ The churches of America and Great Britain are "in substantial agreement with regard to the political and economic structure of the postwar world," according to Dr. Van Kirk, of the Federal Council of Churches, who returned recently from a five-week visit to England.

The church leader, who is secretary of the Commission to Study the Bases of a Just and Durable Peace, went to the United Kingdom at the invitation of the Archbishop of Canterbury to discuss with British church leaders the mind of

the American church world with relation to post-war reconstruction.

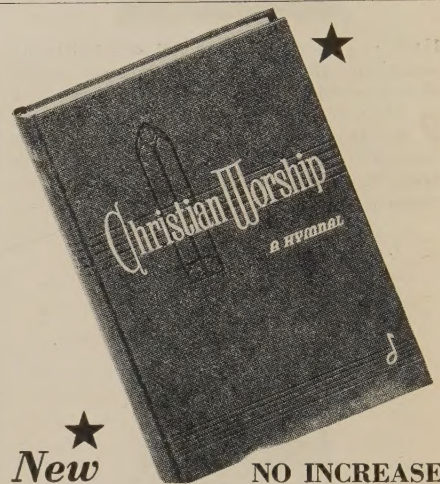
"Perhaps my particular emphasis was that the American churches favored unity with all the nations of the world. That is, that any reconstruction plan would have to be oriented to include the entire world situation rather than being merely an Anglo-American alliance," Dr. Van Kirk declared. He said that a spiritual emphasis must be used to provide the basis for economic and political reconstruction in the postwar era.

The Council secretary described as "quite phenomenal" the extent of co-operative effort and unity between the various religious groups in the United Kingdom. He particularly observed the actions of the Roman Catholics, the Anglicans, and the Free churchmen. He remarked that the war "has driven them into a recognition of the need for united effort," and added that this condition was a necessary one if world-wide religious influence is to be exercised with any great measure of success."

"I mean," Dr. Van Kirk explained, "that if the churches themselves cannot reflect a spirit of unity with respect to themselves, then how can their gospel

with respect to economic and political unity be taken seriously by the builders of the world when the war is over?"

Dr. Van Kirk declared that he found no "religious revival" as such in England, but said that he did find a recognition of the need for a spiritual basis in the lives of the people. Although this attitude has not materially increased church attendance, he said, it has deepened the people's regard for the church and broadened their comprehension of matters of religious import.



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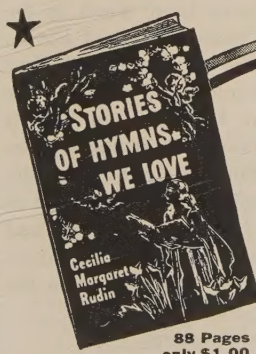
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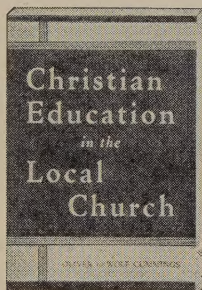
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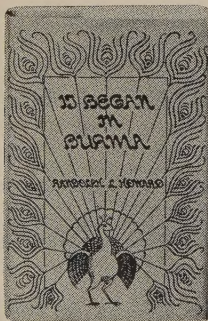
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OF INTEREST TO BAPTISTS

■ The First Baptist Church of Kansas City claims the unique distinction of having the world's largest Bible class for women as well as the world's largest men's Bible class.

Mr. V. E. Parker presides over the men's class, of which Dr. Robert I. Wilson, pastor, is the teacher. On October 4, the attendance totaled 381, whereas the attendance averages 453.

Mrs. H. L. Duncan serves as president for the women's class, which Mrs. A. L. Cooper teaches. On October 4, the number present equaled the average attendance of 504.

■ The idea of giving the pastor a Retiring Pension Fund membership for a Christmas gift is being widely advocated. Scores of churches are expected to act upon it. This constitutes an appropriate remembrance at this time when a present that suggested luxury might seem ill-advised. Christmas is a good time for a gracious decision of this character. Secure details of the plan from the Ministers and Missionaries Benefit Board, 152 Madison Avenue, New York, New York.

ROCKS and ROSES Out of Our Mailbag

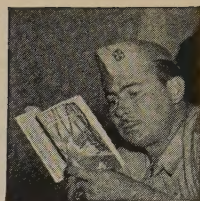
I am afraid that Mrs. Bose ("A Daughter-in-law Looks at India," September, 1942,) has not looked very far to get a real appreciation of India's problems, nor has she looked very deep. The second sentence in her article is a give-away. Anyone should know that a native son of India, who has been able to spend eighteen years in America, does not represent the average Indian, neither in life nor outlook, which Mrs. Bose pretends to picture in her contribution to the LEADER. That they both have lived much in seclusion from the main stream of Indian life is evident by the way she has "looked at India." The article concerned may be "fascinating," but I would not call it "informed"; the author may have given some intimate glimpses, but it hardly represents the truth of everyday things of India, which we both like to know and ought to know, as suggested in the introduction to the article on page one in the same issue of the BAPTIST LEADER.

Sincerely yours,
(Signed) AUGUST A. BERG

Rev. Berg is one of our missionaries to Bengal-Orissa, India.

A CHAPLAIN'S LETTER

Recently while visiting one or two more distant hospitals I had an opportunity to meet the principal chief of the natives



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—ARIZONA

★ "I hope it will be possible for you to send this hospital at least 1000 of these booklets."
—CALIFORNIA

★ "We can use 300 copies of *The Secret Place* to the glory of our Christ."
—SOUTH DAKOTA

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ROCKS and ROSES

Out of Our Mailbag

here. The head of the Protestant missionary work in this part of the Southwest Pacific took me to the chief's home. It was quite an experience. The house is really imposing. Decorations on the exterior feature sea shells, colored bottles, and totem poles or tabus.

Censorship regulations now prevent my saying anything that would identify the place where I am, so I can't tell you the chief's name; but I did secure his autograph for future reference.

In the course of the visit with the missionary I met many of his native pastors and paid several official calls. The countryside is beautiful with lovely, fragrant flowers and many trees in blossom. But I was even more impressed by the beautiful characters and the genuine ability and worth of the native Christians. Certainly gifts to foreign missions have paid big dividends in this corner of the world! When the folks back home realize how much the friendly understanding of the native peoples has meant to our American soldiers in comfort, safety, and general well-being, morally and spiritually, I don't think there will be any lack of support for our mission work!

Incidentally, our work is going ahead most satisfactorily. Our regular Sunday schedule for my own battalion includes a morning service of worship, a Bible class (somewhat disguised under the title, "People Jesus Knew," a study of John's Gospel), and a Christian Endeavor Forum which is run by the men themselves. During the week we have sessions as permitted by military necessities.

The men are all in fine fettle and excellent spirits—rarin' to go, as they say. We appreciate mail more than anything else, I suppose. Writing supplies and air mail stamps are always in great demand, as are also copies of *Time*, *Life*, *Reader's Digest*, the home town paper, and various good religious literature such as *Christian Endeavor World*, *Watchman-Examiner*, *The Secret Place*, *The Upper Room*, and *BAPTIST LEADER*. Of course, many of the boys prefer good story-magazines such as *Colliers*, *Saturday Evening Post*, *Cosmopolitan*, *American*, *Red Book*, etc.

I operate a circulating library system to provide the maximum benefits from the books and magazines which we have.

Faithfully yours,

CHAPLAIN JOHN SHADE FRANKLIN

From a later letter:

Thank you so much for *The Secret Place*, October-December—received just in time. The men do appreciate it. I know personally twenty-six of this quarter's contributors. Also want to thank you for the fifty copies of *Young People*. They went like hot cakes.

January, 1943

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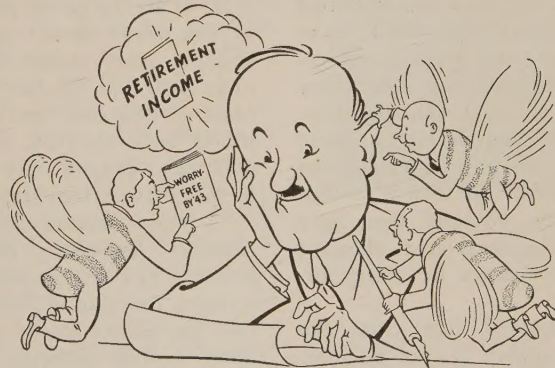
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1943



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Harold M. Lambert

There's Hope for the

FOR the last thirty years the sociologists and the rural church leaders have been talking about "the rural church as a social institution." The church, they say, is rather definitely tied up with the economic and social forces of the community, and when these economic and social forces are upset, they in turn upset the rural church. Also, the fact that the church has a divine origin does not make it immune from influences that affect all human institutions. Hence the changes that have come about in the rural areas demand fundamental adjustments in church organization.

They have shouted that from the housetops, and mighty few of us have listened to it. Why? Well, for one reason, our leaders don't see the urgency of the situation. They see no crisis at the crossroads; as a result, the rural church gives the impression that it is only muddling along. There are of course certain notable exceptions to this, but as a whole our people believe that the rural church will pull through somehow, if we leave it alone. It reminds us of the country storekeeper playing checkers in the back room; when he was told that there were customers waiting outside, he whispered, "Well, keep quiet. Maybe they'll go 'way."

But the problem of the rural church and its relation to its changing environ-

ment will not "go 'way" as easily as that.

Not a Pretty Picture

If we try to go on muddling through in the rural areas, we will have to sanction some almost intolerable situations. Gill and Pinchot, in *Six Thousand Country Churches*, an Ohio study published back in 1919, made a stinging indictment against some of the churches in that state. Here it is:

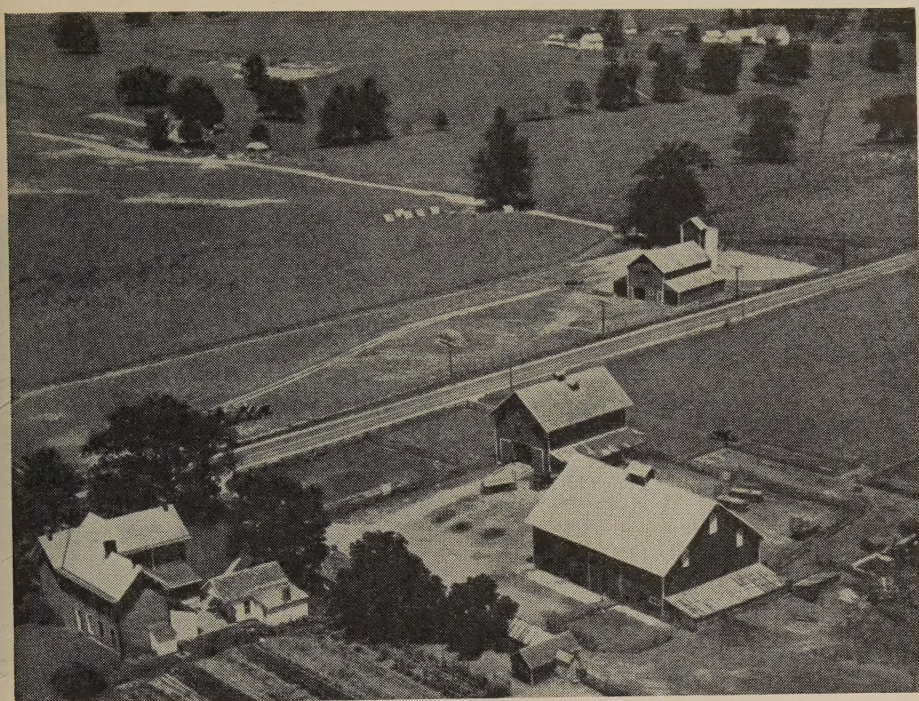
"A most striking illustration of the churches' inefficiency may be found in southern and southeastern Ohio. Here in a region covering at least eighteen counties, the failure of the churches can be fairly called pathetic. Although the churches have been here for more than a century, no normal type of organized religion is really flourishing, while the only kind which, during the past fifteen years, has been gaining ground is the cult of the Holy Rollers. The churches have failed and are failing to dispel ignorance and superstition, to prevent the increase of vice, the spread of disease, and the general moral and spiritual decadence of the people."

One might think from that statement that this region was unchurched. Not so! In Monroe County there was one church for every 214 persons; in Pike, one church for 211; in Gallia, one for 197; in Morgan, one for 194 . . . and so on. The worst moral and religious

conditions were found where there was the largest number of churches in proportion to the inhabitants. That report was made twenty years ago, but those who know their rural America concur in the general opinion that overchurching and underserving still go hand in hand.

We can go on muddling around like that, if we want to. We can ask a handful of discouraged people to worship independently and without co-operation in a church house large enough to seat ten to twenty times the number they get out every Sunday. We can let these rural churches weaken and die with the aid of an individualistic philosophy that promotes their death. We can encourage so many churches in a village that people lose their spiritual alertness in their anxiety to finance an institution. We can support interchurch competition and rivalry where there are too many churches for the available people.

You can't get away from it: church strength depends upon the available persons in a community. Deny that and you encourage the old business of a church for each of the 16 religious denominations represented in a community of 400. Deny it and you will encourage the planting of a plethora of churches in the new heterogeneous communities that are growing up, for instance, around government defense works and in many other old and new sections of America. Go on like this and we will find a



Acme

ican people now believe almost unanimously in a church that is first of all an institution with an accepted form of church edifice, a salaried, professional minister and an established form of organization. They may see some fellowship there, but it is an institution first: it is Methodist, or Baptist, or Presbyterian, or Roman Catholic.

I think we must make some changes.

Which Shall We Give Up?

I understand that anyone who tells the folks in the country to give up a church edifice signs his own death warrant! I know that it is tantamount to "asking for the dismemberment of the church." But what we have to remember here is that however desperately or blindly we may desire to keep the church the same kind of institution that it was yesterday and the day before yesterday and the day before that, the environment of the country church has



43.5 PER CENT OF THE POPULATION OF THE UNITED STATES LIVES IN THE COUNTRY. THE RURAL POPULATION IS DECREASING

changed so radically that it simply cannot live on as in the past! The social and economic resources upon which the church depends for its very life have changed and changed almost completely. There have been declines and shifts in rural populations; new economic disadvantages have come to the country population through no fault of their own; the cost in church maintenance has increased; whole farming communities have disappeared; a new rural secularism has made dangerous new inroads on the older denominations. To endeavor to maintain the church as an institution on the institutional forms of yesterday in the face of all that will be as tragic as the efforts to maintain in

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Rural Church

By MARK RICH

handful of our churches really strong, the vast majority of them weak. That's muddling through.

Muddle through and stand by and see the churches die on every side, as they have been dying for a generation; muddle through and help the ecstatic sects make further fatal inroads into the established denominations. Muddle through and have pastorates too short to permit constructive work, ministers badly underpaid, ministers untrained. Muddle through and you will have a rural field sought out only by those few who can resist the call of fields with more ample incomes.

It isn't a very pretty picture—but it happens to be true.

Institution or Fellowship — Which?

Certainly, the church must take steps to readjust itself in its changing rural communities; we can't go on as in the past, if we want to survive. As a first step in readjusting itself, it might be good to recognize some of the characteristics of the rural church. One of those is the tendency to consider itself an institution rather than a fellowship. That's dead wrong.

Take a good look at the church of the twelve disciples: that was a fellowship, not an institution. The organization was informal. There were no established officers, unless it was that of treasurer (and he went bad!). Specific

responsibilities were related to individuals, not to offices. Jesus held his place as leader not by election or appointment but through his divine power and his unparalleled ability to draw men about himself. He made no provision for the perpetuation of a particular organization.

The early Jerusalem church was informal; in it men and women were bound together in the great expectancy of what Christ would do in and through them. This church at first had no officers, no salaried leaders or servants, no place of worship to be maintained and no rituals to follow.

In the westward march of American population the church was a fellowship; no sooner were those settlers' homes set up on the plain or in the wilderness than the families involved established a common worship. Here again there was no building, no paid minister, and no elaborately planned church organization. Meetings were held in groves, homes, barns, schoolhouses.

As these informal churches grew older, certain functions and rites became established and were accepted as law by practice and ritual. Fellowships were housed in edifices, and the evolution was under way; the desire for leaders in these edifices resulted in the establishment of Bible schools and seminaries to train men for full-time professional service. This has gone on until the Amer-

They Needed a

BENSON BAPTIST CHURCH NEEDED A MORTUARY—FOR A VASTLY DIFFERENT PURPOSE THAN YOU'D SUSPECT. THEY GOT IT—THEN LIFE REALLY BEGAN

HAVE you seen churches where the undertaker seemed to be waiting on the front steps—churches apparently more dead than alive, listless and almost lifeless at their jobs of Kingdom service, churches just waiting for the funeral services to begin, churches standing in need of the services of a mortuary to write "finis" to their history? It is said that there are many, too many, like that.

Benson Baptist Church of Omaha, Neb., actually went knocking on the door of a mortuary, begging, "Let us in!" It wasn't that there was any death rattle rumbling around in the Benson ecclesiastical throat; this church wasn't dying. As a matter of fact, it was getting along quite as well as any other church in the neighborhood, thank you. There was an average Sunday morning congregation of 187, an average Sunday evening attendance of 170, a church school averaging 240. Although it wasn't a particularly large church, it had plenty of breathing space with 187 in those pews.

But the people at Benson, like most of the other people in the great open West, wanted to grow. For this country makes a man feel like that; a land of limitless horizons, it makes you want to grow and grow and grow. Something in the air out there makes you want to do more than just get along. Omaha is perched on the rim of that section where the West begins—where the sky is a little bluer and the hills are a little higher and the air is a little clearer. Omaha—and the Benson church—had all this. What they needed was a technique for growth.

They found it—in the Baptist Church School Advance. They found in "Advance" a spark for their tinder and with Advance they became, in an unbelievably short space of time, one of the most active churches in America.

Benson is one of those middle-sized churches on the corner of Main Street, America; it is suburban. It is a spiritual island completely surrounded by small homes, small-town shops, other churches, and busses running in and out of Omaha. There are good schools and a camaraderie between the churches that is worth the

attention of their local paper. This spirit and camaraderie are probably responsible for the fact that *the whole town took up the Advance idea and made it pay dividends to every church in town—including the Roman Catholic!* It was a seed planted by Baptists; it captured the community.

It seems that a new pastor came to Benson about the time that Advance was getting started in the Northern Baptist Convention. Selby Swift was young enough to catch the idea that there was something unusual in Advance. He found an Advance Committee already organized at Benson—organized, but not yet moving in high gear. It needed the enthusiasm and the organizing genius of the new pastor really to get going.

Swift looked over his church—and his community. First he started the church wheels grinding with the Advance lubricant. It took time, but inevitably it happened. Attendance in church and church school went up; people moved about the place with a new gleam in their eyes; a purposefulness began to develop, a growth in size and spirit; and the other

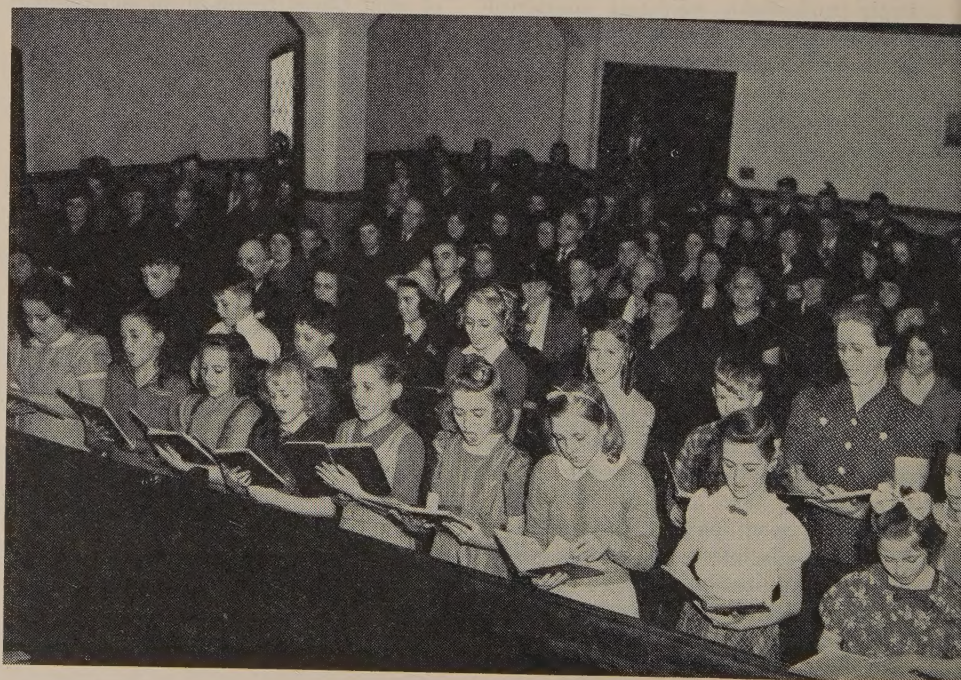


BENSON BAPTIST CHURCH, OMAHA, NEB.

pastors in town started calling up and asking questions. A city set on a hill cannot be hid. A church that begins really to *move* makes other churches move.

Time came when the pastors did what Swift foresaw that they would do: they organized themselves to take advantage of "this Advance thing" and, what was more important, *they organized their laymen*. Benson has something for all of us here: get the laymen mixed up in any important church movement or crusade, and that crusade will succeed. Leave them out, and it will fail. Laymen have ideas bred in the stiff school of commercial competition, and when it comes to organizing a community, they

THE "SUNSHINE SINGERS" ARE ONLY ONE OF THIS CHURCH'S FOUR CHOIRS



Mortuary

By FRANK S. MEAD

have ideas and contacts that preachers never have.

The laymen listened and liked it and went to work. They were Rotarians, Kiwanians, Odd Fellows, Masons. Every service club and fraternal order in town became a community agency for a community Advance. They elected the Roman Catholic priest chairman of their Publicity Committee and put their heads together on ways and means to get their community to go to church.

So it happened that the population of this suburban community, on its way to work one bright and memorable morning, stopped to stare at certain attractive posters and signs in the store windows. They were signs (designed, printed, and paid for by the businessmen's service clubs) announcing that there would be "Seven Glorious Sundays," leading up to Easter Sunday, on which every man, woman, and child in town would be asked and urged to attend the church of his choice. Get this straight: this was not a case of the preachers' begging folks "please come to church." This was Kiwanis and Rotary and the Masons telling the town that they were behind the thing and that they intended to make it a success. Church-going began to get the same publicity that get-together luncheons had enjoyed for years.

They went a step further. The service clubs paid a girl to call every telephone number in town and spread the good news:

"Hello. This is Miss Brown, speaking for Rotary. Did you know about the 'Seven Glorious Sundays'?"

"Why . . . I . . ."

"We're calling everyone in Benson who has a telephone, just to be sure everyone knows about it and will try to go to church all seven Sundays. By the way, which is *your* church?"

"Why . . . I . . ."

"No church? Then I know you'll find one you like. We have Baptist, Methodist, Presbyterian, Lutheran . . ."

"Well . . . I . . ."

"Thank you so much. See you Sunday at eleven! Goodbye."

"Why . . . Goodbye."

A personal invitation went out from the clubs and the lodges and the other



WHEN THEY ARE NEEDED, THE CHURCH CAN MARSHAL A GROUP OF ONE HUNDRED VOICES

town organizations to their memberships, asking them to co-operate and attend. The newspapers blossomed out with full-page advertisements (donated). The thing got on the radio. The butchers, the bakers, and the candlestick makers began calling up to get signs for *their* windows; and every Saturday night before each "Glorious Sunday" a large oil truck (also donated) toured the streets, its long sides gaily bedecked with colored signs calling attention to the fact that the next day at eleven all Benson would be in places of worship. Prizes were offered to students above the third grade for the best essays written in the public schools on the general subject, "Why Go to Church?" The essays were read in the various churches, and the grand prize was awarded by Dr. Swift—in the parish house of the Roman Catholic church.

It worked. In a town known for its poor and half-hearted religious publicity, this publicity caught on and spread like a prairie fire. Benson went to church for seven Sundays and Benson had the most glorious Easter since the first wagon trains came up out of the East. Benson kept on going to church: every church in town felt the uplift of Advance; every church in town still feels it and still thanks the Baptists for starting it.

It's odd, but Benson Baptist Church itself seems to have gained most of all. What was it Jesus said about "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it"? That goes for churches as well as for men. Find a selfish, self-centered church and you have found a church lost and half-dead and waiting for the undertaker; find one that shares and buries itself in the life of a community and

you have found a vital church. It happened that way at Benson.

The morning attendance at this Baptist church rose from 187 to 404, average; the evening service, from 170 to 397. (The church led the state in net gain for the year.) The church school moved up from 240 to 285; if they had made only the usual Advance gain of 10 per cent they would have had 264; now they are averaging close to 300. (And many were the times, before Advance, when the attendance dropped to a poor 75.)

The youngsters began to "sit in each other's laps" in church school. They squeezed sixteen thirteen-year-old boys into a space large enough for six; fifty were crowded into a single basement room; twelve classes met in the sanctuary, seven others in the small primary room. Even the Cradle Roll shot up: 15 to 55. The men's class squeezed itself into a hallway; the women's class and the young adults and the young people's classes were crowded back and back until they were forced out of the door and across the street into the chapel of the town mortuary! They begged the undertaker to let them in. They needed that mortuary to grow in.

Every Sunday night for the past year (with one exception) they have had baptisms. They have four choirs now, from the "Cherub Singers" (primary age) to the regular adult choir; where once they had one choir of 22 before Advance, now they have 100 voices ready to sing when they are asked. They have the largest prayer meeting in the state (and it is an all-year-round prayer meeting), the largest Vacation Church School in city and state (196 average), the largest Young People's

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If Our Democratic Institutions

By G. LLOYD WILSON, Ph.D.

The Wharton School of Finance and Commerce, University of Pennsylvania, Philadelphia

THE CAUSES of world unrest go deep. The curative agents to be applied must therefore go as deep, or deeper. Superficial remedies are useless. Procrastination is fatal. To allow nature to take its course will lead only to chaos. The maladies must be approached as a physician approaches a diagnostic problem, and the remedies must be applied with the decision and precision which characterize a skilled and courageous surgeon at work.

Like physicians and surgeons who do not and cannot know everything about either the diseases they treat or their patients, specialists in religion, economics, and government must proceed with their study and their programs of action knowing that they do not and cannot know all about the problems which confront them. They must learn all they can from study and apply what they know with intelligence and sincerity. This is no time for nostrums. It is no time for quackery. It is no time for efforts which seek to aggrandize groups or individuals in order to gain fame for the proposers of the remedies.

The churches of all denominations and creeds are confronted by a phalanx of earnest and ardent people who underestimate, or even deride, the importance of religion in life. They are a formidable force—not a few zealots who can be despised or ignored. They must be confronted and won over to a philosophy of life based upon an appreciation of the relationship of men to God and to each other in accord with the will of God as expressed in the ideal of the kingdom of God.

The democratic pattern of life based upon the independence and personality of the individual and expressed in government of the people, for the people, and by the people, is confronted by powerful groups who both deny the importance of the individual and consider the individual as only a component part of the nation.

We in America believe in democratic institutions and in the principles of religion, although, as individuals, we differ in the ways in which we wish to worship God. Our forefathers, whether they came to America in the seventeenth, eighteenth, or nineteenth centuries, came in order to find freedom to worship God according to their consciences, or to gain personal political liberty, or to improve their economic opportunities. In some cases, one of these motivating rea-



International News

WE CAN HAVE THIS...

sons predominated, but in many cases all three were so intricately commingled that even those who were impelled by them would have had difficulty in stating which predominated. Many persons who came to this country came to avoid the persecution of those who did not agree with their religious convictions, or with their desire for liberty, or with their economic aspirations. Catholics, Jews, and Protestants have felt the scourge of persecutions which have driven them to seek refuge in the New World. Radicals and conservatives in government have fled to America for asylum. Rich, middle class, and poor have come for economic opportunity.

The enemies of democracy and of religious liberty have a perverted philosophy of life which we call "totalitarianism," based upon the supreme importance of the state and the subordination of the individual to the state. This philosophy is now a pseudo-religion, fashioned after an economic-social-cultural pattern, and today it is commanding the interests of millions of people, particularly young men and women. Their zeal finds outlet, not only in enthusiasm for their sys-

tems, but in passionate hatred for systems and institutions opposed to theirs.

If democratic institutions, religious liberty, and our way of economic life are to survive in the present struggle for existence, then the knowledge of and enthusiasm for our way of life must match and overmatch the knowledge and enthusiasm of those who oppose us. To achieve our ideals, we must set our standards high and work as we never have worked before. If we are to meet and overcome our religious, political, and economic enemies, we must state our ideals of religion, government, and economics in simple and understandable terms. And we must teach those ideals to every person, young and old, rich and poor, of all religions and creeds and sects, and of every political party or wing. Regimentation is neither desirable nor necessary. Allowance must be made for reasonable differences of interpretation in religion, in government, and in economics. The stultification of these differences is a negation of religious liberty, governmental freedom, and economic opportunity. Yet we must learn—

Are To Survive . . .

and use—the lessons of ceaseless attention to teaching the principles of our way of life, employed so successfully by the totalitarians in spreading their propaganda. We cannot hope to combat the informed and enthusiastic training of our enemies if our ideas of what we ourselves believe are hazy or lacking in fervor.

It would be presumptuous indeed for the present writer to outline the program for which he pleads. It is rather for us now to resolve that such a program should be formulated—and quickly—by the religious, governmental, and economic groups which comprise our United States and our united people. Each group is entitled to hold to its beliefs, and to respect the differing views of others, within this general framework. Only thus is political, economic, and religious liberty possible. The quest to protect “the American way of life” must consist of finding the common denominator of government, economics, and religion that all are willing to accept for themselves and to concede to others, so as to preserve their characteristic differences in a spirit of mutual tolerance and co-operation.

If all can accept for themselves and grant to others the great essentials of our way of life, all shall protect and extend

Then the knowledge of
and the enthusiasm for our way of life
must match and overmatch the knowledge
and the enthusiasm of those who oppose us

the principles of liberty for which our fathers and mothers of more remote generations struggled. Here are ten of those principles:

1. The recognition of God as author and ruler of the universe.
2. The appreciation of the universal Fatherhood of God.
3. The acceptance of our privileges and responsibilities as children of a common Father—God.
4. The appreciation of the right to worship God according to the preferences of each individual.
5. The adjustment of our attitudes toward all men as brothers worthy of affection and respect in proportion as they earn it by their conduct.
6. The acceptance, not only of the privileges, but also of the responsibilities of citizenship and of the rights and burdens of self-government.
7. The acceptance of the right of all men to work and to wages in proportion

to their contribution to enterprises of value to us all.

8. The government of life with knowledge that our purpose is to live our lives as nearly as possible in harmony with the will of God as revealed to us by our religious faith and belief.

9. The use of the privilege of learning by conscious effort and study of all we can of the way of life in which we believe.

10. The regulation of our own lives and the lives of others according to the precept that we shall do unto others as we would have others do unto us.

Are these principles too simple to be worthy of painstaking practice? Is one naïve who believes them? Will a person who practices them be crushed in the competitive struggle? Are they impossible of application to the complexities of modern life? I dare to assert that they are not! I dare to assert that only through the application of these principles to policies to which all Americans can subscribe will religious freedom, practical independence, and economic liberty be achieved.

Leibnitz, who would scarcely qualify as a naïve person, whom Dewey has called the greatest intellectual genius since Aristotle, and whom Whitehead has characterized as one of the two great thinkers, said:

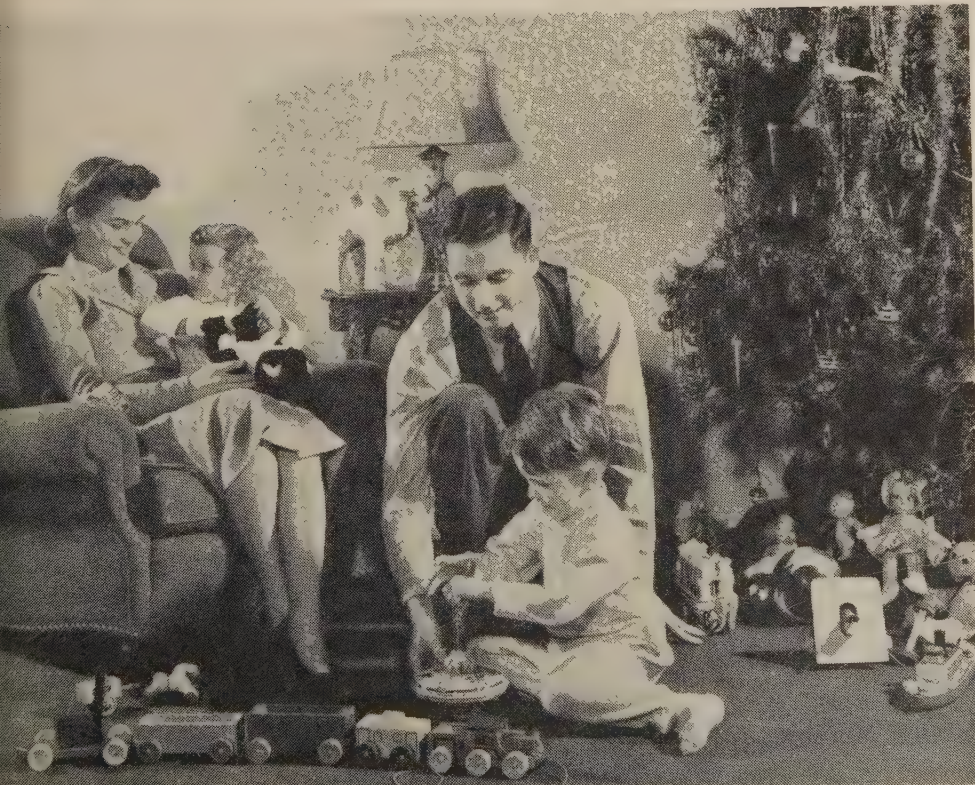
“God has placed us in the world to act according to his will, not to make harangues and to give him compliments. . . . Well for men to talk of the love of God; but I see by the effects, that few men truly have it, even those who are plunged deepest into mysticism.”

Rex Stowers Clement, president of the Board of Christian Education of the Presbyterian Church in the U. S. A., recently urged the members of the graduating class of a large Eastern university to face a world in which work is needed as never before and in which religion is imperative if democracy and religion are to survive.

They can and will survive this time of travail—if we who believe in them are willing to sacrifice some of our leisure and devote hours and days of actual work to the causes in which we believe—and if, while we labor, we have faith with expectancy.

OR THIS, BUT NOT BOTH!

H. Armstrong Roberts



To Have a Good Meeting—

LAST MONTH we made the bold assertion that any group of young people that really desire interesting meetings can have them *provided*—provided they are willing to make the necessary investment. There is no mystery about an interesting meeting, nor need it be a matter of chance. It can happen regularly in your young people's society, but only if certain well-established conditions are met.

Most young people want their meetings to be interesting and worth while. There is, of course, no avoiding the issue at this point; for if the meeting does not interest those in attendance it certainly is not a good meeting. It might be argued that those in attendance *ought* to be interested; and that if they are not, the fault lies with them rather than with the program. It is not at all inconceivable that such might actually represent the true situation. The fact still remains, however, that if the program does not interest the group, simply to explain it away, even though the explanation be ever so plausible, does not solve the problem.

It could be said, of course, that not everyone is entirely clear as to what constitutes a good meeting, and certainly not everyone is willing to pay the price for one. Any group of conscientious young people can discover what it takes to make a good meeting; but there is little hope, indeed, if the will to work is lacking. Good meetings do not happen by accident. In other words, good meetings are planned.

LEADERSHIP

In the first place, meetings cost in terms of leadership. Many a young people's meeting is uninteresting and poorly attended simply because the leadership is inadequate.

Take, for example, the part that adult leaders can and should play in relation to the young people's meeting. It may sound a bit trite but it is true that the average youth program in the local church *never will rise above the level of the adult leadership that is provided.*

The need for the right kind of adult leaders to guide young people in their activities is becoming more and more imperative every day. As a matter of fact, a consistent and consecrated adult leadership can practically guarantee success for the average youth organization in the church. We are thinking, of course, of the kind of adult leader who is passionately devoted to young people

—one who understands them and is willing and able to work *with*, rather than *for*, young people.

In many churches the most logical person to work with the young people as they plan their meetings and other activities is the pastor. In any event, this person must be willing to learn and be able to grow. Above all, he must be one who can spend a sufficient amount of time in close fellowship with the young people. Granted that such a person may be hard to find, let us not forget for a single moment that he *must* be found. A consecrated, trained, and willing adult leader of young people is absolutely indispensable to an effective youth program.

With all the opportunities for leadership education that are now available there is little excuse for mediocrity on the part of either adults or young people. The only sure way to raise the standard of leadership in the local church is to enlist all leaders in some definite training enterprise. Those who cannot attend any of the numerous summer assemblies, institutes, conferences, and conventions, all of which make some provision for leadership education, may carry on in their own local church or even in the sanctity of their own home by means of correspondence. Leadership education is now available to anyone who has a genuine desire to improve.

PLANNING

In the second place, there is the cost in terms of planning the program for the young people's meeting. We now know that the best results can be achieved when the program is constructed co-operatively and in a democratic spirit. The traditional idea of one person's being responsible for everything that takes place in a meeting simply is not in keeping with the best practice of today. As a matter of fact, it never was a good idea, as it is seriously lacking at several important points.

There is a basic principle in young people's work to the effect that *those who carry out or conduct the program should have a part in its creation.* Both the "Group Plan," which has been developed extensively in the Southern Baptist Convention, and our own "Commission Plan" have taken this basic principle fully into account. Indeed, the very adoption of either the "Group Plan" or the "Commission Plan" commits the young people's society to co-

operation and to the democratic method of program building.

The name of the method is, of course, purely incidental. The important thing is that the meeting shall be prepared by a committee or group of persons working together rather than by an individual person working by himself. Let us assume, therefore, that six young people constitute a group or committee responsible for planning and conducting the young people's meeting for a given Sunday evening. Let us further assume that all six of these young people, with the pastor or an adult adviser, have agreed to meet in the home of the chairman or leader of the group some evening at least eight or ten days in advance of the particular meeting for which they are responsible. How should they proceed?

1. Obviously the group meeting should begin with a season of prayer. This will help the members present to get into the spirit of the planning session and to become more conscious of the essential purpose for which they have met.

2. The second step is to determine upon a purpose for the meeting. In order to do this it may be necessary first to read carefully the topic treatment in *Topic* magazine. Assuming, of course, that the topic has been determined upon in advance of the planning session, the group should spend some time discussing and agreeing upon a specific purpose or desired outcome for the meeting. Such a purpose or desired outcome should be written down on paper and should be referred to constantly as the various elements of the program are discussed. This is a very essential step in the whole planning process.

3. Now that the topic and the purpose for the meeting have been decided upon, the next step is to select a central theme around which to build the various elements of the program and through which the purpose is to be realized. Obviously the theme will be closely related to both the purpose and the topic. In many instances the topic and the theme may be identical, though not necessarily so.

4. The next step is to decide upon the particular way in which the topic is to be presented. At this point the desirability of introducing variety should be considered. Perhaps the most common practice is to follow the discussion type of meeting. Another popular method is that of having three or four young

MAKE PLANS!

people speak briefly on various parts of the topic. Some topics lend themselves particularly well to dramatization, while others are effective in the form of a debate. No one method should be followed slavishly. Sometimes a combination of one or more methods might be used. In any event, the purpose of the meeting will undoubtedly have considerable bearing on the method adopted.

5. Having agreed as to the particular form of presentation, the group is now ready to work out the various elements that will go into the program. What hymns will serve most adequately the purpose of the meetings? What Scripture passages will be most appropriate? If several of the members are to speak briefly, what phases of the topic should be stressed? Will the worship service include responsive readings or prayers? If so, what materials should be used? What should be planned with regard to special features, such as musical numbers, readings, or the use of pictures and symbols of various kinds? Will it be necessary to make any announcements?

This step involves the important business of determining everything that belongs to the program, from the call to worship to the benediction. What these various elements will consist of will depend upon the nature of the topic, the purpose to be realized, the particular form in which the meeting is to be presented, as well as the ability and the resources of those selected to participate in the program.

6. The next step is to organize the various elements in the program in some logical order or sequence. Each item should be written down in the order in which it will appear in the total program. The time element should be considered, too. If the meeting is scheduled to run one hour, the various parts of the program should be distributed accordingly. It is not wise to be all

through in thirty-five minutes, nor should the program be so crowded as to run well past the time for closing.

7. How should the meeting be advertised? This, too, is an important aspect of program building and should be settled co-operatively. Every planning group should have for ready reference a copy of the manual "Advertising Methods for Young People."

8. The final step in the planning process is to distribute or assign responsibility. Every member of the planning group or committee should have some definite responsibility in connection with the program. All assignments should be made co-operatively and should be mutually agreed upon. Every item in the program should be definitely assigned to one or more persons before the planning session is adjourned. Some of the many assignments that will need to be made are:

Who will lead the meeting?
Who will play the piano?
Who will lead the singing?
Who will read the Scripture?
Who will do the ushering?
Who will furnish special music?
Who will talk on the topic?
Who will lead the open discussion?
Who will lead in prayer?
Who will make the announcements?
Who will make the posters advertising the meeting?

INTANGIBLES

In the third place, there is the cost in terms of personal discipline and devotion to Jesus Christ and his church. These are some of the intangibles that make for interesting and worth-while meetings. Indeed, the most basic elements of success, such as loyalty to Christ, personal consecration, good will, patience, a spirit of co-operation, and a willingness to assume responsibility, do not stem from any particular method or organizational scheme. Where there

exists not even a small amount of loyalty on the part of the members to these fundamental values for which Christianity has always stood, the best methods and materials ever devised will avail nothing.

In the final analysis, good results will be realized only as the spiritual life of each member is quickened and enriched. It is difficult to imagine a more trying and exasperating situation than that of attempting to keep a young people's organization alive by artificial means when the real spark of spiritual life has died out. There never has been a time in the history of the Northern Baptist Convention when the denomination has had such splendid methods and materials for young people's work as today. Resuscitation will not be accomplished, however, simply by adopting the latest methods of work or the most approved scheme of organization.

It is precisely at this point that the local church must assume major responsibility. Methods and materials cannot accomplish the impossible. Good methods and good materials should help and are designed to do that very thing. When all is said and done, however, they can serve only as an aid to those who are responsible leaders in the local church.

Any group of young people in a local church can have interesting and worth-while meetings provided they are willing to pay the price in terms of leadership, effort, and devotion to Christ and his church.

Resource Material

Topic magazine.

BOWMAN. *How To Lead a Discussion.*

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(Please order from The American Baptist Publication Society.)





Wide World

AFTER THE MORNING SERVICE THE WOMEN LINGER INSIDE AND VISIT WHILE THE MEN GATHER ON THE LAWN AND DISCUSS THE WEEK'S NEWS AND PROBLEMS

THERE'S HOPE FOR THE RURAL CHURCH

(Concluded from page 7)

the dust bowl a form of agriculture adapted to Iowa!

Widening the Social Base

The country church must realize that it does not need to have a rigid organization. The institution was established to carry out a definite purpose and there is no good reason why in accomplishing that purpose it should not organize itself in whatever way will best enable it to do its work. Two organizational changes are imperative.

The first must come in the direction of a larger rural church, a church not dying in competition with other small units none of which have enough members to pay a preacher a living wage or do a real service for the kingdom of God but a church with a constituency large enough to support a leadership with the vision and the ability to make it a vital force. The really strong country churches have a constituency of at least five hundred or more; you can hardly have a vigorous church with less than that.

Some rural churches aware of all this are meeting the problem with well-planned and vigorous programs. Such plans call for a modification of the existing church structure, for a widening of the social base and for the increase of economic support.

But any such emphasis upon a larger social and economic base alone will not answer the situation. The second change

must be made in the direction of fellowship. Rural people want their church to be intimate. They are not interested in a church that takes them too far away from their own neighborhood or deprives them of informal neighborhood fellowship. That is where the advocates of centralized churches have gone wrong; they thought that because they had good roads all people would naturally drive to the large centers for religious contacts. The plain truth is that people don't do that. Even if all the families in a given rural section had cars and gas, they would not drive to a center like that, for the center does not give them the kind of fellowship they want. Church programs in the country should provide a place for *smaller* fellowship units.

Last summer I visited several states in which there are splendid examples of the survival or revival of neighborhood units. In New York state a small neighborhood book club serves as the integrating force of a group that had almost been given up for dead. They live only three miles from town, yet these people do not attend the village church!

In Wisconsin the rural sociologists are pointing out that the neighborhood spirit is persisting in the country though the country church is on the decline; the same thing is being said in Virginia. In one New Hampshire hamlet the church is dead, but the Grange is still strong. Two and a half miles out an informal Saturday Night Club brings 15 to 30 neighbors together for sociability and discussion. Could not the base for a revitalized church life be found in a similar way?

These two trends—the one toward centralization and the other toward neighborhood grouping—seem to be contradictory, or at least paradoxical; it seems as though we cannot have one without losing the other. But the answer to the rural problem demands that we have both. How?

There is no single pattern for bringing them together and operating them on a single plan. Where there are a number of churches in close proximity, the larger parish plan may be the answer; it provides for a centralized administration, but it also provides for the continued existence of each small unit. Thus the fellowship element is maintained in the neighborhood and it is expanded by fellowship in the larger unit.

Rev. Hans Wold, in the sparsely settled sections of Tripp County, South Dakota, demonstrates how this desire for neighborhood fellowship and the need of an area base of support are integrated. (See article, "New Steeples in the Dust Bowl," in the November, 1940, LEADER.) Mr. Wold lives at Witten, a tiny hamlet where the central church is located, and from there he serves an area of 1,000 square miles. The drought has been so prolonged that most people could not afford to drive to the center even if they wanted to. So the pastor maintains five preaching-and-worshiping stations outside Witten. He alternates his visits to these stations, using schoolhouses for preaching, homes for prayer groups and Bible instruction. It would be utterly impossible for him to get all his people together in one place, yet they all hold membership in the central church!

In other rural churches, such as the village church that reaches out three or four miles in each direction, one place for fellowship and worship is sufficient. But even here one minister demonstrated the effectiveness of fellowship units when he successfully conducted eleven simultaneous cottage prayer groups.

Some village churches, which may be doing an excellent service within the village limits, not infrequently ignore wide districts in the adjacent country, so that the people once served by the country churches slip into a "no man's land."

Let it be repeated, *there is no one pattern* by which this can be done, but two principles are involved as clear as daylight: fellowship must be kept strong, and the institution must have more adequate social and economic resources. Local conditions will determine how these two principles can be blended.

Do you argue that to be loyal to Christ a church must remain static? That is not true. The church of Christ is dynamic. It must testify to timeless spiritual verities in a changing scene and through a changing structure. Today the demands of a misguided world are upon us, and we shall need both wisdom and vision for the tasks before us.

"Leaders Say:"

IN a recent address Elmer Davis referred to the strategic place that America will have in the councils of the nations in the years ahead, and some writer has even referred to the next one hundred years as "the American Century." Be that as it may, we are all agreed that ours is a sobering responsibility in regard to the future of the world, and that we *do* have a mission to mankind which we must courageously and sacrificially perform. It seems to me that mission is fivefold:

We must prove to the world that material progress need not blind one's eyes to spiritual values. You will notice I did not say "does not"; I said "need not." That is something we have yet to prove, for some foreign countries still think of America in terms of the dollar mark. They sincerely believe we have sold our birthright for a mess of pottage. Nor are we in a position to deny all these things. Money is the god of many of our fellow-countrymen, and the love of money is one of our great national sins.

I was talking only yesterday morning with a drug clerk about the evil of strong drink in this country and I discovered that his chief fear in regard to the return of some sort of prohibition was that America would lose the taxes which she now receives from the sale of liquor. He did not seem at all worried over the poisoned bodies, the broken homes, the marriage failures, or the other tragedies that are directly traceable to alcohol, but he was greatly concerned over the financial loss that would be sustained were the sale of liquor prohibited. He showed me his liquor magazine which declared that the taxes on strong drink in the United States during the month of August alone amounted to nearly \$123,000,000. This means that approximately a billion dollars worth of liquor was sold during that month, which is usually a low month in the matter of liquor consumption. In other words, approximately the same amount of money was spent for whisky during the month of August that was spent for war bonds and stamps. Those in the liquor industry do not deliberately say, "Let's go out and sell a beverage that will poison bodies," but they do sell such a beverage knowing that tragic results will follow, and they do it because of monetary gain.

Our mission to the world should include satisfactory proof that democracy is workable among people of diverse races and creeds. When we recommend democracy to the rest of the world as

the best form of government for all men, citizens of other nations may say to us, "Democracy probably works with you because yours is a homogeneous population." To that statement we would instantly answer, "The reverse happens to be true. Ours is a heterogeneous population; America, as Israel Zangwell put it, is the 'Melting Pot' of the world." Then our foreign neighbor will probably ask us, "Has democracy found a perfect expression in your country?" If we are perfectly honest we must reply that democracy has found only a *partial* expression here. The majority group in America is inclined to say that democracy works perfectly with us. But what would the minority groups have to say about it?

Recently I attended a luncheon for the officers and the directors of the Committee on Religious Life in the Nation's Capital. This group is made up of Protestants, Catholics, and Jews. We were discussing this very problem to which I have referred when a fine, capable, Negro minister declared that he had two sons serving in the armed forces of the United States and that, while they are perfectly loyal to this country, they frankly feel that they are fighting for some democratic principles which they themselves will never enjoy. This minister pointed out, for instance, that when he hears or reads announcements of musical concerts to be presented in Washington, he knows that they constitute cultural advantages which every person should have, but he also knows that such concerts are available only to the white population of the city. He was not rebellious nor was he registering a formal complaint; he was simply speaking frankly to a sympathetic group whose previous frankness had made him feel inclined to express his honest opinion. And so we ask ourselves in all candor, Is democracy finding its full expression in America? Are we ready to teach democracy to the nations?

Another phase of America's mission to the world is this: that we must prove that sharing the good things of life enriches all. Selfishness not only hurts our brother—it ultimately hurts us! The soundness of the economic structure of any nation depends not upon the prosperity of the few, but upon the well-being of all. Nothing that you have is secure as long as the property of your neighbor is insecure. The golden rule is usually thought of as being a principle of life that is wholly unselfish, but it is nevertheless true that when you love

your neighbor as yourself, you are doing much for yourself as well as for your neighbor. The old lines still are true that if you "give to the world the best you have, the best will come back to you."

Our mission to the world must include proof that the wisest nationalism is the sanest internationalism. No nation can prosper in the midst of hungry nations any more than an individual can prosper in the midst of hungry individuals. In 1927 and 1928 we were overjoyed at our national prosperity and seemed little concerned as to whether other nations prospered or not, and in those very years the seeds of this present war were being sown. If we had been as anxious about the prosperity of all the nations then as we were about the prosperity of our own nation, this war might easily have been averted. Isolation in any form is suicidal. The world today is a neighborhood, and under God we shall make it a brotherhood.

Finally, our mission to the world would be incomplete if we did not offer proof that the separation of church and state does not imply a godless government. A free church in a free state is our pride and joy, but sad indeed would be the affairs of state if the men behind our government should forget God and his church. One of the saddest experiences a minister in Washington has is to discover the vast amount of religious indifference to be found among government officials in this city. A fellow minister of mine in Washington recently declared from his pulpit that the cabinet of China's government was more nearly Christian than the cabinet of the President of the United States. A member of his congregation was rather shocked at the statement and went to some trouble and pains to investigate the truthfulness of it. He later admitted that the statement was correct. If I were a member of the cabinet of the United States today or a member of Congress, I should feel a very great need for the guidance and the inspiration which would come to me from attending services of worship in God's house; but, sad to relate, many of our outstanding officials seem conscious of no such need. "Happy is the nation whose God is the Lord." No nation can be happy when wealth is god, or when pleasure is god, or when pride is god. Happy and prosperous and influential will be that nation that recognizes, worships, and serves the God and Father of our Lord Jesus Christ.

—EDWARD HUGHES PRUDEN

At the Turn of the Year

By MITCHELL BRONK

SAY what you will, this season always casts us into a sober, reflective mood; and usually sets us to moralizing. In the old days of backlog and forestick New Year's Eve found one—at least this is the conventional picture—sitting before the open fire burying the departing year in the embers and reading therein *meliora*, better things and happier days for the year that was just around the corner. You can't very well read the past or future in a radiator, or even in a counterfeit grate of electric bulbs; but still, for all except the utterly thoughtless and unimaginative, this chronological ending and beginning does compel reveries, full of both regret and hope.

There is a classic representation of the procession of the daughters of Time. As they pass by they offer gifts of every sort, among them some costly and beautiful and some all but worthless. Full of wonder, the man watches them go by—only from the last one's platter to snatch a few mean herbs. The vanishing maiden turns back at him a look of scorn.

When I wanted my little boy to try winding the clock he asked, "Which way shall I turn the key?" I replied, "Why, you can turn it in only one direction." We have all found that it is so with the wheel of life. Tennyson's lines,

"But the tender grace of a day that
is dead
Will never come back to me,"

find a poignant echo in many hearts. Jesus referred to the past as "dead" and remarked that its natural resting place is a grave.

A young man in one of my churches became suddenly ill. I had a pleasant visit with him and promised to come again the next morning. That next morning I remembered my promise, but I wanted to go downtown and concluded that it would answer just as well to see him when I came back in the afternoon. I returned about four o'clock and went at once to his house. He was unconscious and died during the evening. His mother told me that all the forenoon he had expected me, talked about my coming.

That's the way we pile up regrets in our memories.

THE CHRIST OF THE NEW YEAR

That is a designation that I once heard applied to him. He has indeed a peculiar significance and preciousness for the year's turn, has Christ. For out of glory we hear him declare, "Behold, I make all things new"—a good word that, for both the old year and the

new. Those great and small regrets on New Year's Eve cannot be put by, but he takes away the bitterness of them; for he is the Christ of new, redeemed life. Away from that other year's neglect, mistakes, failures, and blighted hopes, he enables us to enter upon a fresh period of time, in a "newness of life."

There are a number of appropriate first-Sunday-of-the-year hymns, but I have always favored "Jesus, Saviour, Pilot Me." That human life is comparable to a sea voyage is one of the commonest representations of literature. The danger and labor of the passage of time, the buffetings of fate and fortune, the storms of trial, disaster and temptation—everything about the figure is true to the pattern, and luminous and realistic. So the year's end is a destination that we have reached: mariners, home in the harbor.

Nor have we drifted hither, nor blindly steered our course; we have had a divine guidance. Such is our faith, our Christian faith. A faith, too, for the course that lies on ahead. It should be the season's gladdest thought, as it is one of religion's richest assurances. Thus I have another name for my Lord: Jesus—Pilot.

Go over the experience of the year just past: when your life was heavily clouded; when you were called upon to traverse ways that seemed uncharted; when your spiritual vision was so blurred that you could not follow the compass hand of conscience—how you still went on aright, for fear gave place to confidence, because Jesus was piloting you!

1943

Many of us stand in fear and apprehension of the coming months, so much talk has there been of possible or probable ominous eventualities.

Mariner, what of the deep?

This: May I never lose sight of the fact that my life is in the keeping of the Lord of life, and is being piloted by him. There is a line of a hymn, "With Christ in the vessel, I smile at the storm." We turn to the parable-miracle of the lake tempest, recounted in each of the three Synoptic Gospels. It was a tiny ship and no large body of water and long ago, but you and I are there with the disciples, and our churches and our country are—and that Christ is, is our confidence, safety, salvation, and hope. Is he sleeping, as he was the other time? It might seem so, but even when he *stands within the shadow, he keeps watch above his own*.

We hear his chiding, "Where is your faith?" Then they said one to another, "What manner of man is this! for he

commandeth even the winds and water, and they obey him."

And was he not with the Twelve, piloting them, that other time when they were caught in a Gennesaret storm? His presence, because a spirit, is pervasive, outreaching. Isaiah says that the Lord's hand is not too short to save.

I also should dread to go on into this new year 1943 if I did not believe that Christ was going on with me.

THE BOY IN SERVICE

It was in the thick of World War I. I hesitated to ask the old lady about her grandson, he meant so much to her; but she herself started talking about him.

"No, I haven't had a word from him or about him in over a month. He must be somewhere there in the Argonne region. Do I worry about him? I did, terribly. But not so much now. Nights I couldn't sleep, imagining all he must be going through over there. Nightmare-like, I would see fire and smoke all around him; fire and smoke, hour after hour. I suppose that is the way I had been accustomed to think of war. Then that set me to thinking of the pillar of fire and the pillar of cloud. But they were kindly, for they guided and delivered the children of Israel. Can God be leading my Robert through his dangers and protecting him with the battle's fire and smoke clouds, I wondered? Do you think that was wild fantasy? But it helped me to believe more confidently that God was taking care of my boy."

I wanted to add that it was with a fire chariot that God had brought Elijah to heaven; but it seemed cruel to associate the boy with heaven so soon, confident and hopeful as she was.

Millions of American mothers—and grandmothers—will very likely spend sleepless nights during this other war, because they will be seeing their sons—and husbands and brothers—in the fire and smoke of battle. God grant that they may have the Christian faith of that old grandmother.

What, after all, are these year anniversaries but little ports of call on the voyage of life? They cannot be the real harbor whither we are destined. There will come one last stretch of sea to be sailed, more unknown and mysterious than all the other waters—futures—we have faced. On its uttermost shore there is a "desired haven" where we shall have a clear look at our Pilot, whom in faith we have been seeing; be welcomed by loved ones who have been waiting for us there; and find, like the sea-weary Odysseus, "sweet rest and peace and shelter forevermore."

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for January

STEWARDSHIP

By ROBERT V. RUSSELL

"All things are yours . . . and ye are Christ's."—1 COR. 3: 21-23.

The tragic waste of life everywhere today should lift any discussion of stewardship up into a first-line position, especially for us who are teachers—whose responsibility is a guidance responsibility in terms of education for living. "Selective service," "mobilization of manpower," "everybody . . . every payday . . . 10 per cent"—the implication of these expressions is the commandeering of all life for destruction—the creative energy of man thrown into reverse!

Yet "there is a Something which the war will not kill"—an unseen something down deep in the heart of man. The stewardship principle is based upon the idea of preserving this inner life and its ultimate triumph over all the forces that destroy life. "All things are yours," but "ye are Christ's."

How shall we develop, through our educational program in the church, this spiritual control over life that God has given to each one of us?

Let Us Pause before God

Call To Worship. Isaiah 55: 6.

Hymn. "Breathe on Me, Breath of God."

Scripture. 1 Corinthians 3: 4-9, 21-23, or Romans 12: 1-18.

Prayer. Gratitude—for the products of the earth, for life, for the great gift of thinking minds. Petition—that we may have discernment, loving generosity, the mind of Christ. Covenant—that we shall be faithful stewards of the life entrusted to us.

Silent Meditation. (The leader might read aloud the following affirmations, with a pause for meditation after each one.)

I am a teacher. . . .

I believe what I teach. . . .

I am a steward of what I believe. . . .

My help comes from God. . . .

He makes me steward of all I possess. . . .

I am God's fellow-worker. . . .

All things are mine, but I am Christ's. . . .

My purpose is to win all those I teach. . . .

Hymn. "When I Survey the Wondrous Cross" (without an instrument).

Let Us Consider

There is no age group in the church school in which stewardship cannot be

taught. No child who can understand words (or perceive attitudes) is too young to be taught the principle of neighborliness.

What group of young people or adults is too old to discuss profitably the forced stewardship implied in war taxes, war bonds and rationing and the involuntary stewardship obligated by war wages and material prosperity?

What a potential for constructive group discussion lies in the universal wish with which this first month began! "A Happy New Year!" What would happen if a light refused to shine in a dark room because the room was dark? "Ye are the light of the world"—and we shine in a dark year indeed. Surely this gives challenge to any group of church school workers!

What can we do now—in this church year—to begin to inject a Christian strain into the public opinion that will have a bearing upon the real conclusion of this war? The real conclusion is not the order to "cease firing"—the armistice that stops the shooting—but the attitudes and the disposition of those whose priceless privilege it is to gather at the conference table on the threshold of the world that is to be. By whose opinion will they be swayed? Will Christ have a chance? Public opinion has power, and the church school has a stewardship obligation here.

Let Us Plan

1. *To follow the Plan for Christian Advance (goals for the Baptist Church School Advance), especially the goals under "enlist all you win."*

Make the offering a high point in the service of worship. . . . "Let us worship God in our gifts."

Use offering envelopes in the church school. These envelopes should be smaller than those used for church, and no pledge should be required. However, when each child has a numbered and dated envelope, the "sense of stewardship" and the satisfaction of regular giving begin early.

2. *To use the Keystone materials as a source for stewardship teaching.*

Note especially the Senior quarterlies: Course XI, Part 1; Course XII, Parts 1, 2 and 3.

Note also the new Primary courses, especially Course I, Part 2; Course II, Part 2; and Course III, Part 3.

The Junior Course VI, Part 3, "Our Church," contains much help.

During 1943, Uniform Lesson treatments for the following dates teach Christian stewardship: March 21; April 4, 18; May 2, 9, 30; June 6, 20; July 4, 11; September 5, 26; October 3, 17, 24, 31; November 7, 14, 21, 28; December 5, 12.

3. *To teach stewardship in relation to the world outreach of the church.*

Consider the World Emergency Fund. Although the "Sunday of Sacrifice" has passed, emphasis can be placed on stewardship through the Fund during the whole of the Convention year.

Use missionary education materials. A list of missionary worship programs, pictures, plays, etc., can be obtained from the Missionary Education Department, Northern Baptist Convention, 152 Madison Avenue, New York, N. Y.

4. *To follow THE MANUAL for a Plan for Christian Advance.*

This is a good source for practical suggestions. Write for it to the Christian Education Department, 1701-1703 Chestnut Street, Philadelphia, Pa.

5. *To find joy in our own work as a part of the Christian principle of living.*

Some of the secrets of joy-in-work:
To prepare the lesson in advance;
To keep "one jump ahead" of my class;

To provide a substitute when absent;
To visualize my class in prayer;
To remember—"always for Him."

Suggestions

Set up a standard Home Department. (See plans and materials suggested in *The Manual* for the third-year Advance.)

The "Money Travels" project is an excellent way to present stewardship to children. (Write The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.)

Hold a Stewardship or Missions Forum, sponsored by a class or a department, one evening a week for a few weeks or for several Sunday class sessions.

Send a monthly or weekly church or group letter to men in war service. Each department or group can insert news items or greetings.

Decide upon at least one stewardship project for each department of the church school to be carried through before Children's Day.

The Christian Pastor

By GENE EBERT BARTLETT

PROBLEM

Should a pastor have regular consultation hours?

While he was waiting for his friend, Martin scanned the church calendar for the previous Sunday.

"This afternoon from four to six," he read, "the pastor will be in his study to meet any who may wish to see him about church business, community affairs, or personal problems. You are invited to make an appointment with the pastor this morning. He is available also during the week, and appointment may be made by telephone."

Later Martin said, "Wallace, I see you are still having your consultation hours. Are they really used?"

"Well," said Wallace, "I would rather say that they are *useful*."

"What do you mean by that?"

"I mean," continued Wallace, "that they definitely serve a purpose. Not many, but some do come each week. But the value of these consultation hours can't be judged by this alone. I'm convinced that the very fact that I have such hours and announce them regularly is a valuable way of reminding people indirectly that the pastor is interested in individual matters and is not only a public speaker."

"Then you consider this a substitute for pastoral calling?"

"Never. As a matter of record, the more pastoral visits I make, the more people come to the consultation hours. If I neglect my calling, the number of folk who come to see me immediately begins to fall off."

"But," Martin insisted, "don't you think people hesitate to come because they feel they are thus publicly admitting that they have special problems?"

"It is exactly to meet that point," said the other, "that we have phrased the announcement as we have. You will notice that it says, 'for church business, community affairs, or personal problems.' This offers people the opportunity to come and still feel normal! No one else can know which of these motives brings any given person. Moreover, often people say to the pastor, 'I want to talk with you sometime about my Sunday school class.' Here you can say, 'Well, I have office hours Sunday afternoon. Would you care to come in at four?' Thus over a period of time you help an amazing number of people become aware of these hours in the church's schedule. Then the person who really has a personal problem can come without advertising his reason."

"Almost thou persuadest me," said Martin.

POINTERS

Some pastors have increased church attendance by:

1. A community visitation in which people were not urged to come to church, but simply asked, "What can the church do to help your family?" The interesting results are a new vision on the part of the visitors and an increased appreciation of the church on the part of those who have been invited.

2. Organizing co-operative transportation in gasoline-rated areas. By mutual agreement, families are teamed up to alternate in the use of their cars. One family thus stimulates attendance in another.

3. Having services at other than the traditional Sunday hours. This is particularly necessary where defense helpers work on different shifts. One St. Louis, Mo., church is now having worship at two o'clock in the morning to accommodate a group released at that hour!

4. Putting emphasis on hymn-singing. A series of small colored slips clipped to the Sunday morning calendar, giving the background of one of the hymns to be sung that morning and designating it as the "hymn for the day," will awaken interest. Or announce that a certain hymn will be repeated each Sunday for a month so that the congregation can learn to sing it without books. Volume and interest will increase as dependence on books decreases.

Other pastors are appealing to young people by:

1. A bulletin board for youth which displays pictures. Today many young people have photography as a hobby. Let them run pictures of your youth activities and post displays about the church program. Persons appearing in the photographs will be interested, and total strangers will be attracted by pictures. Obviously this board must be near the sidewalk so that pictures can be seen easily.

2. Verse-speaking choirs in church service. The great passages of Scripture lend themselves admirably to unison reading. Even under amateur leadership such reading can be very effective. These choirs offer opportunity to all youth, even those who lack special musical ability. Moreover, a challenge is given to memorize some of the classic passages of the Bible.

3. One-day "Reconciliation Tours" in one's own city or community. The young people can visit social agencies, hospitals, penal institutions, and other points of interest to Christian people. An interesting discussion will follow!

PREACHER

We quote from a recent sermon by Dr. Frank B. Fagerburg, pastor of the First Baptist Church, Los Angeles, entitled "Becoming a Christian."

"Let us face first what being a Christian is not. First, it is not knowing a great deal about theology. Now theology is important. It is interesting, too. . . . But there would be few Christians in the world if men had to wait until they had satisfactorily explained all the mysteries of religion."

"Moreover, being a Christian is not putting your name to a list of creedal statements. Of course, very definite belief is involved, but too often religion has been presented as ability to believe hard things—the greater the saint, the greater the ability to accept difficult things."

"Again, being a Christian is not having some extraordinary emotional experience. Some Christians do have such an experience. But many do not—indeed it probably would be correct to say that most Christians do not. If a cataclysmic upheaval such as came to Saul on the road to Damascus when he was transformed into Paul the Apostle—if such an experience is essential, then I am not a Christian, and the great majority of you are not Christians, either."

"Finally, being a Christian is not being perfect. 'I am not good enough.' How many times have I heard people say that. Of course they are not good enough. That is one of the best things about you: your humility and sincerity in seeing yourself as you are."

"'I have a life in Christ to live.' Certainly that is the essence of being a Christian. Yes, it is loving and following Christ, and that entails some immediate responses. . . ."

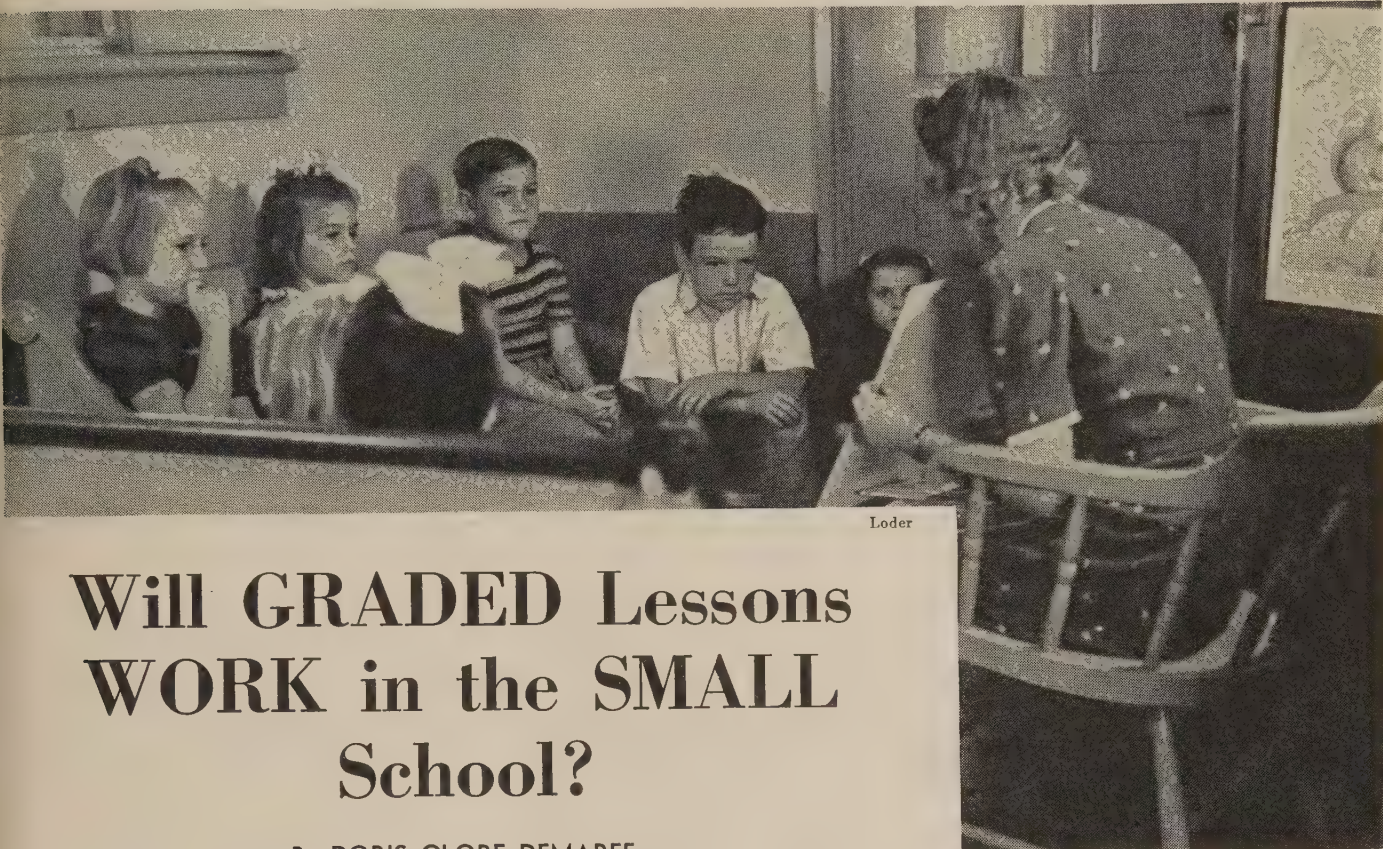
"The first word of Jesus' message was *repent*. Becoming a Christian involves then first of all repentance. It means an about-face, a change of direction. A little girl said, 'Repentance means to be sorry enough to quit.'"

"Zacchaeus is the best example of the next step: *restitution*. The past cannot be changed. Even God's forgiveness cannot wipe out the consequences of sin. But there are opportunities for making amends. Real repentance moves back over the hard way to make everything right that can be made right."

"The final step is the opening of the heart's door to let Christ in to mould, guide, dominate life. The keys of the house of life are turned over to him."

"You have only one life to live. What are you doing with it?"

Children's Leader



Loder

Will GRADED Lessons WORK in the SMALL School?

By DORIS CLORE DEMAREE

THE QUESTION suggested in the above title is particularly pertinent at this time. Coming from our denominational press this year is the third-year course of the new Judson Keystone Primary Graded Lessons as well as the first-year course of the new Junior Graded Lessons. Workers in any school, regardless of size, desire the best materials for their children. What shall they do? Field workers and publishing house representatives say the new materials are far better than any other materials for use with children. But *someone else* has told them that Graded Lesson materials were prepared for use only in the closely graded or departmentalized schools.

"Ours is a small school. We have a junior class and a primary class, but each is small. Surely these materials are not for us."

"Did you ever try them?"

"No-o-o! But a friend of mine was telling me that they had tried them in her cousin's school (and it is even larger than ours) but they just wouldn't work."

Or again:

"We tried Graded Lessons but they wouldn't work. They are written for

schools that have lots more time than we have. We can't begin to cover a 'lesson' in our half-hour."

And so continues the chorus. But *will* Graded Lessons work in the small school? Speaking from experience I would answer YES both loudly and long. It may be true that some graded materials published in the past have not worked quite so successfully as we would have liked, but this does not apply to the new Judson Keystone Graded Courses.

Why will they work? In the first place, the needs of the small school were kept in mind as they were planned. Months before the lesson materials were to come from the press there was held a Lesson Planning Conference. Among those attending were not only workers from large departmentalized schools but also those from small schools and rural schools. These workers were continually being asked, "Would such and such suggestions be usable in the small school? Or in the rural school? How much time do these schools usually have available? What equipment?"

After the unit themes were chosen and adopted by the Curriculum Committee, lesson writers were selected who were

well acquainted with work in small churches as well as large. But this was not all. After the manuscripts had been written, copies were sent to workers in small schools that they might criticize and evaluate them in the light of their value and usability in small local situations.

The result is the finest lesson material available for use in the small school. If you will examine the teacher's materials you will see that, although there is included a larger amount of material and activity suggestions than any group with only thirty minutes possibly can use, yet at the same time there are always suggestions as to what materials and activities might best be chosen by a worker with a limited amount of time available. To be sure workers are not tied absolutely to the writer's plans. If the worker feels that any of those left out might have greater value for his group than the ones the writer suggested, then he should make the substitutions.

Some say, "But even though the Graded Lessons are the finest materials available for children we can't use them because they are written for three simultaneous classes in each age group."

CHILDREN'S LEADER

PLAN FOR USING GRADED COURSES IN A SMALL SCHOOL

YEAR I OF CYCLE		YEAR II OF CYCLE		YEAR III OF CYCLE	
Age	Course	Age	Course	Age	Course
3	BEGINNER COURSE PARTS I-IV	3	NURSERY COURSE	3	NURSERY COURSE
4		4	BEGINNER COURSE PARTS V-VIII	4	
5		5		5	
6	PRIMARY YEAR II	6		6	PRIMARY YEAR I
7		7	PRIMARY YEAR III	7	
8		8		8	
9	JUNIOR YEAR II	9		9	JUNIOR YEAR I
10		10	JUNIOR YEAR III	10	
11		11		11	
12	INTERMEDIATE YEAR II	12		12	INTERMEDIATE YEAR I
13		13	INTERMEDIATE YEAR III	13	
14		14		14	
15	SENIOR YEAR II	15		15	SENIOR YEAR I
16		16	SENIOR YEAR III	16	
17		17		17	
18	YOUNG PEOPLE ELECTIVE COURSE	18		18	YOUNG PEOPLE ELECTIVE COURSE
19		19	YOUNG PEOPLE ELECTIVE COURSE	19	
20		20		20	
21	ELECTIVE COURSE	21		21	ELECTIVE COURSE
22		22	ELECTIVE COURSE	22	

In the first year of the cycle a group of children 3, 4 and 5 years of age would use the Beginner Course, Parts I to IV; their second year these same children, now 4, 5 and 6, would use the Beginner Course, Parts V to VIII; their third year, Primary Year I; their fourth year Primary Year II, and so on through the entire series.

We have only seven junior boys and girls. They must all be in one class." If you have a large enough group of children to have a beginner class, a primary class and a junior class the problem is solved in one of two ways: (1) The Cycle Plan; (2) The Rotation Plan.

In the diagram on this page one can easily see how the Cycle Plan is developed. Because as yet only the first year of the Junior Graded Lessons is ready, it will be best for workers to begin with Year III of the cycle. Thus you would include all children three and four years old in the nursery group and provide for them the Nursery Graded materials. This year you would have no beginner class but all children five, six and seven years of age would form the primary class. Those eight, nine and ten would make up the junior class. Throughout the entire time the classes would remain intact, but they would use the Graded Lesson Courses in the order listed on the chart. During the second year, which would be Year I on the printed Cycle Plan, there would be no nursery class but all children then three, four and five would be included in the beginner class.

While the chart and perhaps even this explanation may seem complicated, the plan really is quite simple and works nicely in small schools. You can see it

best if you take your pencil and trace on the chart the group of children who are three, four and five years at the beginning of Year I of the cycle through each year until they become twenty-two years of age. By that time they will have had every graded course in the proper order.

Because it looks a little simpler on paper some prefer the Rotation Plan. (See the chart on page 21.)

Under this plan one always would have three classes, beginner, primary and junior. At the end of each year those children then six, nine and twelve would be promoted into the next older group. Under this plan primary children would be using primary courses only, and junior children junior courses. It is true that some would enter a class at the time to receive second- or third-year work first, but this will make little or no difference when the new Judson Keystone Courses are used.

"We can't use Graded Lessons because we must keep children of more than one age group together." When this is true one does have a difficult situation, but really it is far easier to use Junior Graded Lesson materials with primary and beginner children than it is to use Uniform Lesson material, the outlines of which were developed for adult use. It is largely a matter of choosing and

adapting. Usually one will not go far afield if he chooses the graded materials prepared for use with the age group that predominates in his class. For instance if there were more primary children than those of other ages one would choose Primary Graded Lessons. If there were a much larger percentage of juniors, then the logical choice would be Junior Graded Lessons. If there are several younger children in the group, the Primary Lessons often will prove to be the proper materials. In a mixed age group such as this a junior boy or girl could find a real challenge for creative work in retelling a biblical passage so that a beginner child would enjoy and understand it. How better could a junior learn a passage than by helping a younger child who cannot read to memorize it?

To be sure we will all agree that a mixed age group is not conducive to the best teaching. A worker in a small school should be ever searching for a way to improve his work. An interesting and inspiring account of what one teacher in a small school did as she brought the Graded Lessons to her children may be found in the BAPTIST LEADER for May and June, 1942.

"But I always have taught by the question-and-answer method. I tell the
(Please turn to page 26)

Who Helps Jimmy on Sunday?

By O. G. HERBRECHT



H. Armstrong Roberts

I KNOW Jimmy. He is ten years old, and acts all of it. His hair is red, his face is freckled and his eyes are stars—blue stars in which laughter shines. He generally arrives at Sunday school late; therefore he comes into the church house like a young whirlwind. Ten feet from his class pew he suddenly puts on the brakes and slides to a staggering stop, grabs the back of the pew, cheerfully says, "Hi!" and drops into place. Jimmy is in Sunday school.

He probably has not looked at his lesson; his heart perchance holds a bit more of mischief than of reverence. He is all boy and makes sure that this is generally recognized. His teacher heaves a gentle sigh but smiles at Jimmy and says, "Would you mind tracking down the secretary, Jimmy? She has forgotten to bring us our supplies. . . ."

Jimmy is halfway down the aisle as he calls back, "Sure!" Action is what he likes, and "tracking" the secretary has the sound of adventure. Somehow he

and his teacher are great pals. She seems to know what boys are like. Jimmy thinks she is a bit grouchy now and then but secretly he likes the way she makes him toe the mark. He doesn't like any push-overs.

While he is gone, Jimmy's teacher reflects that this one hour on Sunday is the only time during the week that God has much of a chance at Jimmy. Away from the church house religious influences are extremely few. She knows his home, and she knows something of the gang with which he plays. He can't help it that his folks live "across the track." It wasn't his choice. And he simply has to play with somebody. But on Sunday she has him in church. If he is helped at all Jimmy must be helped on Sunday, and so his teacher prepares well and prays earnestly for the one big opportunity.

Stormy? Of course he is. He is ten years old. He must be stormy—or dead. She sees him coming back toward the class, a little more slowly because the superintendent's eye is on him. He has the quarterlies. He is waving them at her as he grins from ear to ear. He will be playing some tricks in class, she knows that. But somehow she is not worried. She knows, as he maybe does not, that three people are helping Jimmy every Sunday.

First of all, *Jimmy helps himself*. This is very important. He may not be aware of it but God has made Jimmy so that he does help himself. For this purpose God has put into Jimmy something that is called "readiness." Jimmy is naturally ready for anything that interests him, and that is not only mischief! His teacher knows that Jimmy

is a bit like a camera film. He is sensitized to "light" and responds immediately when he strikes it. Jimmy likes pleasant things. Thus if the Sunday school lesson, both in material and method, is a pleasant experience, the teacher will have Jimmy's attention. He is always ready for that which appeals to him.

But Jimmy helps himself with another bit of equipment. "Repetition" may be too big a word for him to understand, but his teacher understands it. She knows that although he is out of the "tell it again" period he likes to talk about what he has heard, and what he has experienced. He is a bit braggish, but it does the work. The things he repeats are the things he is learning. He learns very easily; his mind is a veritable sponge, except that it hangs on to what it receives. It cannot be squeezed out. Wise in the ways of Jimmies, his teacher knows he is helping himself to an education and so she encourages Jimmy to come regularly every Sunday.

Jimmy also helps himself by his very "desire for action." He is a bundle of energy. Around the things with which he works and plays, Jimmy grows and learns. He learns from the pounding of the hammer as he builds a model airplane or a scooter; he learns by the rasping of his saw; by the trees he climbs and the squirrels he chases. He learns by all the things upon which he lays his hands. He does not do it to learn. He does it for fun, but he learns, just the same. His teacher knows it, and she does not suppress the energy which he brings along to Sunday school. Rather, she lets him use it in ways of

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ROTATION PLAN FOR USING GRADED LESSONS IN A SMALL SCHOOL

YEAR I		YEAR II		YEAR III	
Age	Course	Age	Course	Age	Course
3	NURSERY AND BEGINNER CLASS (BEGINNER I)	3	NURSERY AND BEGINNER CLASS (BEGINNER II)	3	NURSERY AND BEGINNER CLASS (NURSERY)
4		4		4	
5		5		5	
6	PRIMARY CLASS (YEAR I)	6	PRIMARY CLASS (YEAR II)	6	PRIMARY CLASS (YEAR III)
7		7		7	
8		8		8	
9	JUNIOR CLASS (YEAR I)	9	JUNIOR CLASS (YEAR II)	9	JUNIOR CLASS (YEAR III)
10		10		10	
11		11		11	
12		12		12	

The Children Present a Pulpit Bible to the Church

By LOUISE S. LINDER

DID you see the Bible our minister used this morning?" This query greeted the leader of the extended session as the children gathered together one Sunday. The question brought an immediate response from several children who had sat near the pulpit in the worship service. Yes, indeed, they had noticed the Bible! As the minister had lifted it to read the scripture lesson, the back cover had almost come off. How old and worn the Bible was!

The leader allowed the comments to go on informally as she thought quickly. Perhaps this was the opportunity for which she had been waiting. Some time ago she had noticed the worn condition of the pulpit Bible and had wished that a new one might be secured. Fleeting, the thought had crossed her mind that this would be a splendid project for a group of children, but she had not said anything about it to anyone. Why not talk it over with this group of primary and junior children?

She entered the conversation and asked a few questions. Did the church need a new Bible? How much would one cost? Where could one be bought? How could money for a Bible be secured? The ensuing conversation was very satisfactory. The children did not know the answers to all the question; in fact, the leader herself did not know all the answers, but the entire group was genuinely interested. The project of buying a pulpit Bible was launched. It would be the children's own project.

A sudden thought came to the leader. She said, "Let's not tell the minister about the new Bible yet. Let's keep it a secret, shall we?" The children agreed with shining eyes.

The next Sunday the old Bible was borrowed from the pulpit during Sunday school. It was displayed in the Primary and Junior Departments. The enthusiasm of the children who had discovered the need on the previous Sunday was contagious. A promise was made to the children that they would talk more about the project during the extended session, and the Bible was secretly replaced on the pulpit before time for the church worship service. Some of the children who had been in the discussion the previous Sunday explained that the new Bible was to be a surprise.

The children assembled eagerly after the worship service. One had seen a Bible in a downtown store; perhaps one

might be bought there. Another had brought some money. Still another told how interested her mother was in the new Bible. As they talked a number of questions were raised which gave opportunities for further study.

It was decided to keep the money for the Bible in a special "self-denial" bank. This bank had significance to the children, for in the weeks leading up to Easter, now just three weeks past, they had put gifts of money into this bank for their church. It had been money that they had earned or saved in special ways. In the same way money for the Bible would be saved and earned, so that none would be diverted from the regular Sunday offerings.

During the weeks that followed the children learned much about Bibles. They studied with real interest to learn how the Bible was written, translated, and printed. They examined Bibles in different languages and each child was given a leaflet published by the American Bible Society showing John 3:16 printed in many languages.

Each Sunday money was brought and interesting stories were told of how the money had been secured. A boy had cleaned a garage; a girl had gone on a special errand for a neighbor; a boy had stayed home from a Saturday movie to bring his money for the Bible; a girl had brought her candy money. Real self-denial and eagerness to give were in evidence. It began to seem that the Bible could be bought in time to be presented on Children's Day.

Then a real problem arose. A committee of older children had been chosen to study catalogues with the leader. In the discussion, the leader suddenly realized that the children were planning to buy the Bible as a personal gift to the minister, while she had thought of it as a gift to the church. No doubt, this idea had been fostered by the fact that the project was a secret from the minister. However the misconception had arisen, the leader found it most embarrassing, for the minister was her husband, and she definitely did not want to be promoting the purchase of a Bible for her husband. But what could be done? The children were so eager, they could not be disappointed. The problem must be presented to the whole group. Perhaps all the children did not share the committee's idea.

So the next Sunday the group was

asked, "How many of you think that the Bible is to be given to the minister?" and "How many of you think it is to be given to the church?" The vote was about half and half. The matter was not to be settled so easily. The group sat thinking, and at last one girl said, "Couldn't we buy two Bibles?" Yes, indeed, that was just the thing to do. More money would be needed, but as the committee reported on the cost of the Bible, and as the money was counted, it seemed that it would be possible to buy a pulpit Bible and one for the minister, too. Eagerly the children planned how the rest of the money would be brought, and decided which Bibles to order. (The leader had made certain which version the minister preferred for pulpit use.)

The leader had wondered how successfully the secret would be kept. But as the weeks went by she was sure that it had been an inspiration to keep the project a secret from the minister. Not only were more children staying for the worship service, but as they greeted the minister there was a feeling of special friendship. They had a secret; soon he would be in the secret, too.

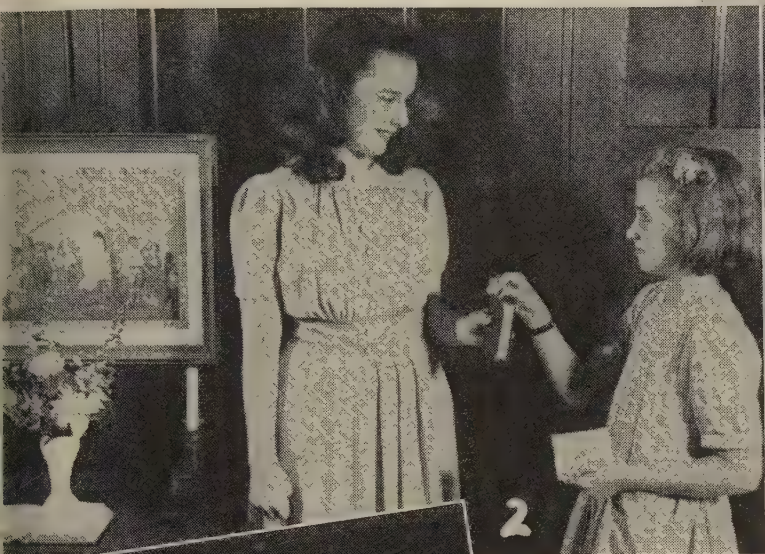
At last the Bibles came. How reverently the children handled them! How interested they were to look at the concordance and Bible dictionary in the minister's Bible! Yes, the Bibles were exactly what they had ordered. They were perfect.

Pages were prepared on which the children wrote their names, and these pages were fastened carefully in the front of the minister's Bible. A friend who did fine printing was asked to letter the words on the presentation page of the pulpit Bible. A girl was chosen to make the presentation speech on Children's Day and everyone helped to prepare the speech. All was ready. Next Sunday was Children's Day.

An eager group of children gathered to present the Children's Day program. They could hardly wait for the climax of the program when the Bibles would be presented. At last the time came. The girl who was to give them went to the platform in a very self-possessed manner and said to the minister, "Will you please come to the platform?" He came, somewhat bewildered, for during the eight weeks no hint of the secret had escaped from the thirty-five children

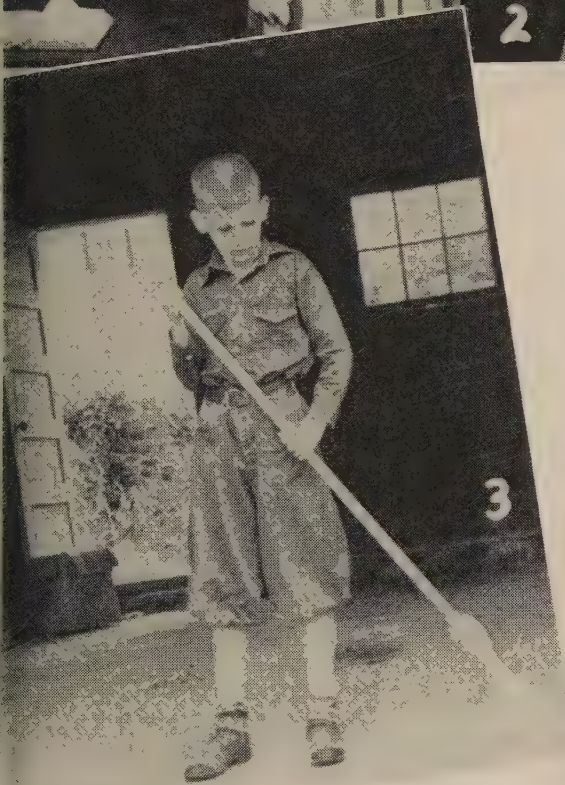
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The Children Present Bibles to Their Church



THIS IS HOW WE DID IT:

1. THE OLD PULPIT BIBLE IS INSPECTED. THE JUNIORS DECIDE TO BUY TWO, ONE FOR THE PULPIT AND ANOTHER FOR THE MINISTER.
2. MONEY FOR NEW BIBLES IS BROUGHT ON A SUNDAY MORNING.
3. A BOY EARNs MONEY FOR HIS GIFT BY CLEANING A GARAGE.
4. A COMMITTEE STUDIES BIBLE CATALOGS.
5. ANOTHER COMMITTEE COUNTS THE MONEY.
6. THE BIBLES ARE PRESENTED TO THE MINISTER AT THE CHILDREN'S DAY SERVICE.



PHOTOGRAPHS BY ALBERT L. LINDER
ARRANGED BY LOUISE S. LINDER



KEEPING RECORDS

In the Nursery Department

By BESS V. NESTER

NURSERY DEPARTMENT records are kept, not as an end in themselves, but as a means to an end. They are a guide and source of information for the nursery worker who wishes to serve childhood and to aid the church in rendering service to the home.

The nursery worker needs to enlist her pastor and other adults in the church in helping to keep her informed about new babies born and all children under four years of age who move into the vicinity. She will carry a notebook with her wherever she goes and will keep a record of all names turned in as well as those she sees in the daily paper. As soon as a new parent can receive a caller, the nursery worker visits the new baby and asks to enroll him in the department. She takes with her an enrollment card which need not be complicated but should have ample information for future use. Cards such as the following have proved quite sufficient:

NURSERY DEPARTMENT

Of the _____ Church
 Name _____
 Birth Date: Mo. _____ Day _____ Year _____
 Parents _____
 Address _____
 Church Membership _____
 Date of Call _____
 Literature Left _____
 Date Entered in the Nursery Class _____

These cards should be of uniform size for filing, and duplicates made for the

church office where the pastor and secretary can have easy access to them. Sometimes two sets are made for the Nursery Department, one filed alphabetically and the other by months. The latter is used by the one responsible for sending birthday cards. A birthday book or roll may be used instead of the cards, however. On the backs of one set of cards other information may be added from time to time, such as the name to which the child answers at home; special likes and dislikes; other adults in the family besides parents; illnesses; trips; pets; playmates. These cards provide valuable information for the beginner teacher and should be given to her when the children are promoted at four years of age.

The nursery wall chart also may be used, but it does not belong in the Nursery Department rooms. It has no meaning for the children and is of no practical use to the teachers. It can be of value in creating interest in the Nursery Department if it is hung where adults can see it. It should, of course, be kept up-to-date and immaculately clean.

Because it is necessary to safeguard the health of the children, the nursery teacher does not stress attendance in the nursery class. Small children are very susceptible to disease and what may seem like a common cold may be the forerunner and first symptom of scarlet

fever, measles, whooping cough or some other serious illness. To take a child who has a cold into a group not only endangers that child's own health, but exposes the other children to the cold and perhaps to some more serious disease. For these reasons, a check of attendance each Sunday is not necessary except for the workers' own personal interest. And a follow-up of absentees is not for the purpose of keeping up the attendance but to check on any illness or to discover reasons for a visit from pastor or other church caller. A count of the attendance may be made and turned in to the general secretary for the report of the church school, but the nursery class should not be concerned with any kind of attendance promotion.

This does not mean, however, that the absentees are ignored. In a loose-leaf notebook a page is reserved for each child. Here is recorded information from the enrollment cards and other items that will help the worker to understand the child's needs and capacities. She can measure not only his progress, but her own, in her ability to meet his needs and to guide him in his growing process. Such a page was taken from a nursery superintendent's notebook:

WILLA DEAN HARMON

Born February 25, 1939.

Parents: Mr. and Mrs. Paul Harmon. Not members anywhere.

Address: 915 E. Park. No tel.

Called, Feb. 30, 1939.

First child. Average parents, poor circumstances, proud to have baby enrolled.

Mar. 1. Mailed letter and leaflet.

Mar. 10, '39. Called. Left certificate of enrollment, pamphlet.

Nov. 29, '39. Called. Baby ill of pneumonia. Helped all afternoon. Made arrangements to help or send someone each day.

Dec. 20, '39. Mailed Christmas card and invitation to Mother's Club party.

Feb. 24, '40. Mailed birthday card and letter to parents, leaflet.

June 5, '40. Called. Had moved to 1314 W. Maine. Better house. Father promoted with more pay. Willa Dean well developed. Very shy.

Sept. 3, '40. Mother came to Mother's Club.

Feb. 24, 41. Mailed birthday card and letter with leaflet.

Easter Day. Mother and father both accepted Christ in morning service.

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Three Lions



The Use of the Bible with Beginners

IS THERE a Bible in your beginner room? Is it an attractive copy?

This does not mean that it must be illustrated, for very often the illustrations used in Bibles are the type that we would prefer to withhold from young children. Flexible leather, thin paper, and gilt-edge pages are liked even by beginners. An attractive Bible placed on a low table or stand in a setting of flowers or candles and a beautiful picture should help to set it apart in their thinking as a "special book."

Beginner teachers have been known to say: "We want only Bible stories and verses in our lesson materials. We must 'teach the Bible.'" Visits to the departments of some of these same teachers, however, revealed that not a Bible could be found in their rooms. Of course a Bible in the room does not carry with it any magical power. It must be used carefully if it is to be of value to little children. But how can it be used and how can experiences be associated with the Book if there is not a copy in the beginner room?

Informal Use of the Bible

By informal is meant here the use of the Bible with one or two children rather than with the entire group at one time.

The leading teacher of a Beginner Department should work so closely with her assistants in planning her work that she feels free to slip away occasionally from the supervision of the special activities at the beginning of the session to attempt in a quiet, informal way to interpret Bible messages to one, two or three children who have completed what they set out to do or who show little interest in what is being done. A few suggestive illustrations are given here:

Carol walks away from the groups of children who are at work and play to sit on a chair near the low table where an attractive Bible, candles, a beautiful picture and the offering basket form a center around which group worship may take place. The teacher decides that this is a fine opportunity to be of special help to Carol. She goes over and lights the candles. Carol gets up from her chair and comes closer. The teacher sits on a low chair and puts her arm around Carol. Together they watch the flickering lights of the candles. Then she picks up the Bible, opens it and lays it on her lap. "Carol," she says, "the Bible tells us many wonderful things. It tells us that God loves all people. God loves you, Carol." After a brief pause she bows her head and prays, "Thank you, God, for loving Carol."



Ralph Berry

By ESTHER FREIVOGEL

On another Sunday two children wander listlessly about the room. The teacher joins them and in a friendly way takes each child by the hand. As they talk about happy times they have been having, she leads them over to the low worship table. Together they light the candles and talk about the picture of children having happy times with their toys. "Why do you think these children are having a happy time?" the teacher asks. As she listens, she sits down and opens the Bible on her lap. "The Bible tells us that God wants his children to be kind and loving," she says. "God wants you, Betty and John, to be kind and loving in your play." Quietly she prays, "Dear God, help Betty and John to be kind and loving to their playmates."

A Book of Interesting Stories

Beginners should be helped to think of the Bible as a book of interesting stories—stories that tell about God's love and care, about Jesus, and about other people who lived as God wanted them to live. Certainly we will not want to read the stories to the children directly from the Bible; they are too concise and too adult in language for this. To make Bible stories live for four- and five-year-old children we must "read between the lines" and translate Bible language into words that they comprehend. The association of the story with the Bible can be made if the teacher refers to the Bible when she introduces the story and has it open on her lap while she tells the story. What is said

in this introduction will vary with the story and the purpose to be achieved. Here are a few illustrations: "You have just told about some kind and loving things that Jesus did. In the Bible are many stories of Jesus' kindness. Let me tell you another." . . . "I am glad that you told me about your friends. All of us are glad to have friends. Last night I read here in the Bible about a new friend that Jesus found. Would you like to hear about this friend?" We never should try to give the children the impression that we are reading these stories from the Bible. To avoid any misconception we may say occasionally, "The story in the Bible is written in words that big people understand. I shall tell it to you in words that you can understand." In rare instances the story as it is given in the Bible for "big people" may be read to the children after they have heard it in the language of four- and five-year-olds. Short stories, such as Jesus and the children (Mark 10: 13-14) and poetic ones, such as the shepherds' visit to the manger (Luke 2: 8-16), are examples of passages suitable for reading.

A Book of Beautiful, Helpful Verses

Gone are the days when we drill little children in the memorization of a list of Bible verses unrelated to one another and to the purposes we are trying to achieve. Instead we use one verse again and again, in a variety of situations that make it meaningful, until it is a part of the very life of the child. Whenever the situation makes it seem natural, a verse should be read from the Bible to help the children to associate it with its source.

In the fall of the year Psalm 122: 1 is associated with the children's joyous experience of returning to church school. Sometimes it is read from the Bible when an attempt is made to have group worship. Later in the year the children hear about Jesus as a boy going to the church at Jerusalem with Mary and Joseph. We have every reason to believe that Jesus was familiar with Psalm 122: 1. We may therefore suggest, "Jesus was glad to be going to the temple-church. Perhaps he remembered this verse that we find in the Bible. (Read Psalm 122: 1.) Maybe he said it again and again as he walked along the road. Shall we say it as we think Jesus said it?"

Some children are looking at pictures of kind and loving things that members of a family are doing for one another. They talk about things that they can do.

Then the teacher opens the Bible and says, "Jesus tells us what God wants us to do. He says (she reads), 'Love one another.'" At another time the children may try to recall some of the kind and loving things Jesus did for people. "Why did Jesus do these kind things for people?" the teacher asks. "Why didn't he send them away? . . . Jesus loved them. One day Jesus talked to his friends. This is what he said (teacher reads from Bible), 'Love one another even as I have loved you.'"

Later, when the children are working on a gift for an elderly person who is ill, the teacher may try to make the verse more meaningful by saying, "Jesus was kind to the sick. Jesus loved them. We are kind to Grandma Harper. We love Grandma Harper."

There is much in the Bible that cannot be understood by beginners, but there are some things within and about the Bible that can be appreciated if rightly used. Appreciations must come first.

Advance Planning and Teacher Growth

By Lena Weisenfelder

ALERTNESS and careful planning are basic needs for teachers or leaders of any department in the children's division of the church school. Too often, this has been accepted as true only in connection with "this week's session." Each worker also must have in mind the plans for the succeeding Sunday, as well as the general plans for the larger unit of study. In church schools fortunate enough to have student teachers, they, as well as the leading teacher, should be acquainted with these plans.

Most advance planning for the department will be done at the monthly departmental worker's conference. Specific plans for each class will require more time than is available at these monthly conferences, and therefore each teacher, with her assistant, will need to spend additional time in planning for her particular class.

Workers in Beginner Departments recognize that their plans always must be flexible and subject to change without notice. This makes advance planning even more important, for only when all the possibilities of an interest have been carefully explored does a leader have a sufficiently rich background to be ready to change her plans as the children's needs suggest. The superintendent of one Beginner Department supplies the teachers in her department with typed copies of her tentative program a week in advance. She lists the songs, pictures and possible activities for the

children, as well as special helps for the teachers. These extra helps include poems and quotations not given in the teacher's quarterly and occasionally a poem suitable for reading to the children during their work or play period. A copy of the program is given to each student teacher for her notebook.

Here is one Beginner Department where every teacher knows what to expect on Sunday morning—and where any teacher or assistant could be called upon to substitute for the leading teacher in case of illness.

The Problem of HANDKERCHIEFS

By Emma Florence Bush

HANDKERCHIEFS were constantly being lost in the Beginner Department, and also as many found whose owners did not recognize them. At certain seasons there was an almost constant hunt by one child or another for his or her handkerchief. We decided something must be done to avoid both the loss and the resulting confusion.

We bought a number of paper bags and crayoned on them the names of each child in the department, a name to a bag.

As the children arrived on Sunday, each placed his handkerchief in the bag bearing his name and these were placed on a table. If a child wished to use a handkerchief he went quietly to one of the assistant teachers chosen for the purpose, who handed him the bag bearing his name. After he had replaced the handkerchief in the bag, the bag was returned to the table.

There were no more lost handkerchiefs and those not used remained clean and fresh instead of being tumbled and soiled from continuous handling and unexpected trips to the floor. Parents as well as teachers appreciated this care.

We also found it wise to keep in our supply closet a box of paper handkerchiefs. With these we were ready to care for any child who needed a handkerchief, but had not come provided with one.

KEEPING RECORDS

(Concluded from page 24)

Brought Willa Dean to church school for first time. Entered in two-year-old group. Parents joined Young Married People's Class. Willa Dean cried. Mother called to stay with her. Undecided about bringing her again.

Wednesday. Called. Decided to try W. D. again. Mother will explain before leaving where she will be and will show her where the room is and explain that she will be after her soon.

Sunday. W. D. seemed quite content to sit in the corner and watch the other children. Did not mind being left there- after, but kept apart from other children.

Feb. 24, '42. W. D. 3 years old. Mailed birthday card and letter.

Mar. 1, '42. W. D. promoted to Nursery Class for three-year-olds.

Mar. 14, '42. Mother called. W. D. has whooping cough. Cried because she cannot go to "Sunny school."

May 3, '42. Came back today. Contented, but still will have nothing to do with other children. Cried when another child tried to play with toys near her. Planned to keep her in a corner alone with a helper, gradually introducing other children until she accepts a group.

May 31. W. D. at last is interested in other children. Helped Tommy to build a church house with blocks in her corner this morning.

June 14. Played happily with the group for the first time. Wanted to be the sun when we played "Flower Garden." Shyness disappearing.

These records need not be as long for every child, but some cases present more problems than others and the notes help the teacher to remember the history in the background. The teacher who kept the above record would feel a satisfying glow around her heart as she looked over these notes, for they testify that she was very definitely instrumental in bringing the parents into the church through her interest in their child.

GRADED LESSONS

(Concluded from page 20)

story or read the verse from the Bible. Then I ask questions about it to be sure the children know it. The rest of the time we use to learn the Memory Verse. The Graded Lesson materials suggest so many other things to do I feel lost." As has been suggested earlier, the Graded Lessons offer much more material and activity suggestions than any small school ever can use, but there are always definite, concise suggestions as to what can best be carried on in the small group. Graded Lessons do not depend entirely upon what we usually term "factual" teaching, yet when the materials are used as suggested, a larger amount of facts actually are remembered, and even more important, ideals are carried over more readily into actual living. Time and again it has proven that the best teaching methods are those suggested in the new Graded Lessons.

Will Graded Lessons work in the small school? Truly they are the only materials that will work. Though your school may be small, your children deserve the best; they need the best.

Primary Worship for January

Friends of Jesus

By DOROTHY COTTON

DURING the month of January, when all three primary courses are using stories and material about Jesus, additional value can be attained through periods of worship that emphasize the loyalty, devotion and service rendered by friends of Jesus. Friends are a stabilizing force to adults and they bring a feeling of security to our children during these critical days. These periods of worship together should initiate a conscious effort on the part of leaders and children to discover and to develop an ever increasing group of Christian friendships.

1. Friends Jesus Knew

Select from your picture file several pictures of Jesus with his friends. Have them represent a diversified group, such as, Jesus and the fishermen, Mary and Martha, healing the sick, teaching from a boat, and Jesus and the children.

PREPARATION FOR WORSHIP. "While our quiet music is played this morning, let us mention to ourselves, all the friends of Jesus we can remember from the Bible stories we know."

QUIET MUSIC. "Communion," by Batiste.¹

CONVERSATION. Let the children name Jesus' friends about whom they were thinking. Show the pictures if they mention the ones you have chosen. Let two of the children volunteer to tell next Sunday the stories of two of Jesus' friends. Ask one of the teachers to give some individual help as each child plans what to say.

SONG. "Friends! Friends! Friends!"^{2,3}

SCRIPTURE. Proverbs 17: 17a and John 15: 12.

"Many, many times I am sure that Jesus said those very words. He had friends among the boys and girls, friends who were wealthy, friends who were poor, often friends whom other people did not like. I have a story to tell you about some friends who did not understand."

STORY. "When Friends Did Not Understand." This story, based on Luke 9: 51-56, is told in an interesting way in the book *Jesus and His Friends*, by Mary Alice Jones (50 cents).

PRAYER. A prayer of thanksgiving for the stories about Jesus' friends, mentioning especially those the children named at the beginning of the period,

and closing with a petition for help in loving and being friendly toward even those who may be unkind to us.

SONG. "Tell Me the Stories of Jesus."^{1,3}

2. Jesus' Friends of Long Ago

The children who come early should have the privilege of choosing a picture from those used last week, to place on or over the worship center. Let them help in placing the picture, as well as in selecting it.

QUIET MUSIC.

"As we listen to our quiet music, let us think of the reasons that Jesus had so many friends."

POEM. "The Friend of Everyone." (Stanzas 1 and 2.) The words of this poem, by Alice Pullen, may be found in *Hymns for Junior Worship*, No. 46.

LEADER. "Why do you think Jesus had so many friends? Why do you like to be called his friend?"

STORIES. Told by two primary children who volunteered last week.

SCRIPTURE. "A friend loveth at all times."

SONG. "A Whisper Song."^{1,3} (You may like to substitute the word "friendly" for "whisper.")

It is hoped there will be time before or after the worship period, to begin to memorize a new song, "Father, Hear Us," given in the BAPTIST LEADER for October, 1941. If possible, plan to use this as part of the worship period for

the last Sunday of the month. In the other worship periods we will use the spiritual, "Lord, I Want To Be a Christian." Many children will be familiar with this.

3. Jesus' Friends in Other Lands

Prepare for some periods of silence during your worship today. That preparation should include phrasing some definite suggestions about which the children may think during the silence. It also will mean poise and an inner attitude of quiet on the part of the leader. Such a spirit is contagious, the same as restlessness and nervousness.

QUIET MUSIC.

Leader. "Did you listen to that music? And as you listened, did it make you feel quiet inside?"

"All of us have friends whom we love dearly. Some we see every day, some only once in a while. Think of the friends you played with today; then think of the best wish you possibly could make for them." (Quiet.)

"Now think of one of your friends, whom you love but do not see very often, then think of the best wish you possibly could make for him." (Quiet.)

"There never has been a time when there have been so many children from other countries living in our community. Think of some friendly thing you could do for them, and how you could help them to have as good a time in this world as you are having." (Quiet.)

SONG. "Friends! Friends! Friends!"

STORY.

A FRIEND OF JESUS

Some years ago in the western part of our country there lived a tall, awkward, red-headed farmer boy named Watts Pye. He was shy and he blushed

Alan Dell



¹ Primary Music and Worship.

² When the Little Child Wants To Sing.

³ Worship and Conduct Songs.

so easily that everyone laughed at him. Boys and girls his own age, who should have been his friends, made fun of him and told jokes about him. But they were going to have a surprise.

Watts decided he must go to college. So one day he left home, carrying with him a few clothes and a saw. A saw is a strange thing to take to college, but Watts had very little money, so he knew he must work. For months he sawed wood, so he might pay his college bills.

When he finished school, he finally had a chance to do what he had long dreamed about. He sailed on a ship across the Pacific Ocean to live in China. The people who sent him there told him they wanted him to live with the Chinese people so they would know he was a friend of Jesus. He was to live in one of the wildest sections of China. There was not even a good map of that part of the country, so he had no way of knowing how to go from one town to another.

Yet Watts Pye started out over those Chinese mountains riding one long-eared mule and driving another with his pack on it in front of him. As his mules slipped and scrambled up the mountains and down the valleys, he made a good map of the country. He went into thousands of towns and talked with all kinds of people. They were curious about this white man who stood head and shoulders above them. Though he came from another country, he had learned to speak their language as well as they did. They soon found out that he wanted to be their friend, but they learned from him about an even better friend, Jesus.

The more Watts Pye traveled on his mule, the more he realized that he must find others who would show people how to live as friends of Jesus. He chose ten Chinese men to be his special helpers. For three weeks he trained those men and told them just what he wanted them to do. Then he sent them out into ten different sections of the country to work hard and tell other men about Jesus. Today there are thousands of people in China who are grateful to the tall, red-haired farmer's son, Watts Pye, and his ten special helpers who told them how to live as "Friends of Jesus."

PRAYER. For friends we do not see, and those who are Jesus' friends in other lands.

SUGGESTION FOR THE WEEK. Ask the children to notice all the friendly things they see other people do during this next week. "Some people you know are friends of Jesus, for they are so kind and thoughtful of others. Next Sunday I am going to ask you to tell about any-one you have seen do a friendly thing."

4. Jesus' Friends in Our Community

"While we listen to the quiet music, let each one of us remember the people

we saw this week, whom we think earned the right to be called 'Friends of Jesus.'"

QUIET MUSIC. "Lord, I Want To Be a Christian."

LEADER. "What are some of the friendly things we have seen happen this week? Who are some of Jesus' friends you have met during the week?" Let the children have time to recall and report their experiences.

SONG. "Lord, I Want To Be a Christian." (See Leaflet 20, Judson Keystone Course II, Part 2.)

LEADER. "For our prayer this morning, I will mention some things for which we are thankful and after each one we will say together, 'Father, we thank thee.' Let us bow our heads and close our eyes."

PRAYER.

For a world full of friends, living near by and far away,

Father, we thank thee.

For many people who try to live as Jesus' friends today,

Father, we thank thee.

For each of our own friends, with whom we work, and play and live,

Father, we thank thee.

For Jesus, the true Friend of all of us,

Father, we thank thee.

(Have the pianist play "Amen.")

5. Being a Friend of Jesus

QUIET MUSIC. "Father Hear Us." (BAPTIST LEADER, October, 1941.)

SCRIPTURE.

Leader. "Jesus said several things about what it means to be his friends. He said 'Ye are my friends, if ye do whatsoever I command you.'"

"This is my commandment, that ye love one another, even as I have loved you."

SONG. "Lord, I Want To Be a Christian."

CONVERSATION. "Which one of Jesus' friends do you want to be like? . . . In many ways I think Jesus' friends are like one another. What things do they do in the same way? . . . What can we do that would give us the right to be called 'Jesus' friend'?" Help the children to be specific. From your file, show such pictures as children doing kind things, taking care of baby sister, bringing a gift to a shut-in, sharing toys with other children, and worshiping together in the church.

SONG. "Friends! Friends! Friends!"

PREPARATION FOR PRAYER. "God can help us as we try to be friends of Jesus. Let us bow our heads and talk with him about it."

PRAYER. O God, our Father, we love Jesus and know that he loves us. Help us to show by the way we work and play and live together, that we are his friends. Amen.

PRAYER RESPONSE. "Father Hear Us."

A Winter Decoration for the Primary Department

By Perley R. Wade

A PRETTY yet simple decoration for the Primary Department room may be made from an old goldfish bowl and some treasures gathered on a trip to the woods.

On your expedition to the nearest woods obtain a piece of sod large enough to fit flat on the bottom of the bowl. Place this in the bowl, sprinkle it with water and place the bowl in the window. Tell the children to watch to see what happens by the next Sunday.

Slip in yourself once or twice during the week and sprinkle the sod, or make arrangements with the janitor to keep it moist. When the children come the next Sunday they should see little green shoots peeping through the earth. Sprinkle it again thoroughly and by the next Sunday, if you have selected your sod carefully, there should be several wild flowers in view, a little eyebright, a tiny violet, and one teacher was fortunate enough to have a little arbutus blossom show its pink-and-white face.

Every week as the children watch there will be new surprises. When the sod ceases to produce any more, it may be taken out and replaced with another and the miracle will begin all over again.

The children will watch eagerly each Sunday to see what has happened and it will be with real regret that they see the bowl put away in the spring to await the coming of another winter.

The Children Present a Pulpit Bible

(Concluded from page 22)

so intimately related to the project.

First the old pulpit Bible was held up for all to see, and the project was explained. Then the pulpit Bible was given to the minister, and finally his own Bible was presented. The children's eyes shone as they sat on the edges of their chairs. It was just as they had planned! They had kept the secret! The minister really was surprised!

From the point of view of the leader, the project had been a wonderful success. It was pupil motivated all the way through. The children had learned a great deal about Bibles. They had contributed to the gift from their own resources. And through the project their love for the Bible, their church and their minister had grown. This group of children had had the experience of working together to fill a need in the church.

Junior Worship Suggestions

When Jesus Was a Boy

By BELLE CHAPMAN MORRILL

IN our worship services this month we will think of the boy Jesus, thus correlating our worship with the study of Jesus' life in the new Judson Keystone Graded Course IV for this quarter. We hope first to stimulate the junior's imagination so that Nazareth may seem like a town he knows, and the boy Jesus as real as a favorite pioneer child in our own history. We also want to help the pupil to realize that since Jesus was once a boy himself, he can understand the problems of other boys and girls.

An excellent source book for additional poems, stories and some of the pictures of the life of Jesus which are hard to obtain, is *Christ and the Fine Arts*, by Cynthia Pearl Maus. A whole section is devoted to the youth of Jesus. This could be used on the browsing table, or in the classes. In a small department some of the large, clear pictures could be shown to the group in the worship service. Hymns suggested are from *Hymns for Junior Worship* (H.J.W.), *Junior Hymns and Songs* (J.H.S.) and *The Junior Church School Hymnal* (J.C.H.). The code initials are used when the song appears in only one book. The theme is expressed during the month by a memory verse (Luke 2: 52) and a memory hymn, "O Jesus, Once a Nazareth Boy." (J.C.H.)

1. On the Nazareth Hilltop

PREPARATION. It will help to make Nazareth seem nearer if you draw a map of Palestine on onion skin or other transparent paper to the same scale as a map of your state or province. (A road map is a good size.) Pin the map of Palestine over that map. Most of the states are so much larger than Palestine that usually you can adjust the position of the map so that Nazareth will be somewhere near your own town. Pupils can be helped to find points of interest in Palestine that correspond to places in their part of the country by lifting up the pinned map if names cannot be read through the thin paper.

Pictures of modern Palestine may be borrowed from your public library. If possible, use in the worship center a large picture of "On the Hilltop at Nazareth," by Elsie Anna Wood.

LEADER. In our services this month we are thinking of something that Luke said in his Gospel about Jesus. Let us use this for our opening sentence. Some of you will learn it by heart.

CALL TO WORSHIP. "And Jesus advanced in wisdom and stature and in favor with God and men." (Luke 2: 52.)

HYMN. "This Is My Father's World."

SCRIPTURE. Psalm 121. (Read antiphonally, the boys reading the first part of each verse and the girls the second half.)

OFFERING SERVICE.

Leader. How can we give to Jesus?

Group. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

HYMN. "Among the Lads of Nazareth." (H.J.W.)

LEADER. How many of you would like to go to Palestine sometime and see the town where Jesus lived? Let us make believe that we are really there. Some of you saw this map on the wall before the session began today. The land where Jesus lived was such a small country that if you could move it into our own state, it would take up only so much room. (Indicate.) And Nazareth would be near _____. It was a little village. The small square houses were built on the hillside, and one of the main roads to Egypt led through the town. Often Jesus must have seen long rows of camels laden with silks and spices and many other things the merchants had for sale. But from the hilltop he could see miles around in every direction, even to the blue of the Great Sea on the western horizon. What do you imagine were some of the things he thought of on that hilltop? (Places he would like to visit, what he was going to do when he grew up.) In later years Jesus liked to go into the hills where it was quiet so that he could talk to God. Probably he began that habit when he was a boy. Let us use for our prayer the first verse of a prayer hymn.

PRAYER.

"O Jesus once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy,
And spotless all to be.
We trust thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christlike self-control. Amen."

2. "And Jesus Advanced in Wisdom"

PREPARATION. Place a large scroll upright on the back of the worship table to suggest the books used in Jesus' day. If any of the pupils made small scrolls during the fall unit on the Bible these also might be grouped on the table.

The prayer to be read in unison should be printed on the blackboard with the order of service unless individual copies have been typed. Jesus' visit to the Temple is used here to emphasize the result of honest, diligent study, rather than to stress the religious significance of the event.

MUSIC. "O Jesus, Once a Nazareth Boy."

OPENING SENTENCE. Luke 2: 52.

HYMN. "O Jesus, Once a Nazareth Boy."

OFFERING. (See first Sunday.)

SCRIPTURE. Luke 2: 41-51.

LEADER. When Jesus talked with the wise teachers in the Temple, they were astonished that a boy of his age should know the Scriptures so well, and should ask such intelligent questions. They probably had taught many boys who were careless about their memorizing of verses, and who were not interested in their work. The teachers could see, by the quiet way Jesus gave his answers, that he had studied his lessons so well, that he did not need to be afraid of even their hardest questions.

This time of the year many schools give written tests. Some boys and girls do not like them. Why? (Replies will probably include "too hard," "haven't studied," "get nervous.") What do some do when they can't remember the answers? (Cheat.) Shall we ask God to help us to do our best in our school work? You will find the words on the board.

PRAYER. (In unison.) Dear heavenly Father, we thank you for the story of Jesus and the teachers in the Temple. We are glad he could answer all their questions. Help us to do our work so well that we won't need to be afraid when we have tests. And even if we forget an answer, make us brave enough to keep from cheating, and may we try to do better next time. In Jesus' name. Amen.

HYMN. "Dare To Be Brave."

3. "And in Stature"

PREPARATION. Assign to those who come early slips of paper containing references to foods mentioned in the Gospels. These slips will serve as book-marks and will save the teacher from repeating the assignments. The following are suggested: (1) Matthew 3: 4 (locusts and wild honey); (2) Matthew 4: 3 (small, round loaves of bread); (3) Matthew 14: 17 (bread and fish); (4) John 21: 9 (fish broiled on coals); (5) Matthew 7: 16 (grapes and figs); (6) Luke 11: 12 (eggs); (7) Luke 15: 16 (husks, i.e., pods of the locust tree); (8) Luke 15: 23 (fatted calf); (9) Matthew 13: 31 (mustard); (10) Matthew 23: 23 (anise and cummin or dill);

(11) Luke 11:42 (mint); (12) Matthew 27:48 (vinegar).

OPENING SENTENCE. Luke 2:52.

HYMN. "O Jesus, Once a Nazareth Boy."

SCRIPTURE. 1 Corinthians 6:19-20.

OFFERING. (See first Sunday.)

LEADER. The gospel writer who told us that Jesus grew up healthy as well as wise, was a doctor. You can see that he would be interested in Jesus' health. Your teachers at school as well as your parents, want you to eat food that will keep you strong and well. Let us see what kinds of food people ate in Jesus' day. Those who have looked up references may read them now in the order in which they are numbered. (Make comments after any references that require further explanation for clearness.)

In addition to these foods, the Old Testament speaks of goat's milk, vegetables like our beans, onions and lamb for the Passover supper.

Do you find any rich pastry or candy mentioned here? Jesus probably had very simple, plain food.

Our bodies need exercise, too. When Jesus went to another city, how did he go? (Walk.) Did he walk far as a boy? (Nazareth to Jerusalem is about seventy miles. Compare it with some city the same distance from yours.)

POEM. "He Was a Boy Like Other Boys," John Oxenham. *Junior Church School Hymnal*.

HYMN. "I Would Be True."

4. "In Favor with God"

PREPARATION. Hofmann's "Head of Christ" or "Christ and the Doctors" may be used at the worship center. Cynthia P. Maus's *Christ and the Fine Arts* contains "The Boy Christ in the Temple," by Clementz, and several other pictures of Jesus' boyhood that would be of interest. The aim of this service is to show that, to Jesus, pleasing God not only included prayer, study of the Scriptures and love for God's house, but also unselfish service for God.

OPENING SENTENCE. Luke 2:52.

HYMN. "O Jesus, Once a Nazareth Boy."

SCRIPTURE. Matthew 25:34-40.

PRAYER. (By a junior boy.) O God, I would like to be the kind of boy Jesus was when he was young. Help me to do the will of my parents cheerfully and willingly. May I, too, grow in wisdom and in stature and in favor with you and with other people. Amen.

OFFERING. (See first Sunday.)

LEADER. We have seen that Jesus pleased God when he was in God's house answering questions from the Scriptures that he had studied carefully. We know he pleased God when he went up on the hillside to talk with God about what he would do when he grew

up. And it surely pleased God when Jesus was kind and helpful to others. Besides the true stories in our Gospels there are other stories that men have told about Jesus that might have happened.

STORY. "The Boy Who Gave a Cup of Cold Water," from *Knights of Service*, Bradshaw, and *Rules of the Game*, Lambertson.

HYMN. "Among the Lads of Nazareth." (H.J.W.)

5. "In Favor with Men"

PREPARATION. In this service a simple dramatization is suggested to show how different people in Jesus' own town liked him, and doubtless would miss him when he left home. Costumes are unnecessary, but the names of the characters represented should be included in the written order of service in the order of their appearance; e.g., Jesus' mother Mary, Rachel, a young girl, and the like.

OPENING SENTENCE. Luke 2:52.

HYMN. "Tell Me the Stories of Jesus."

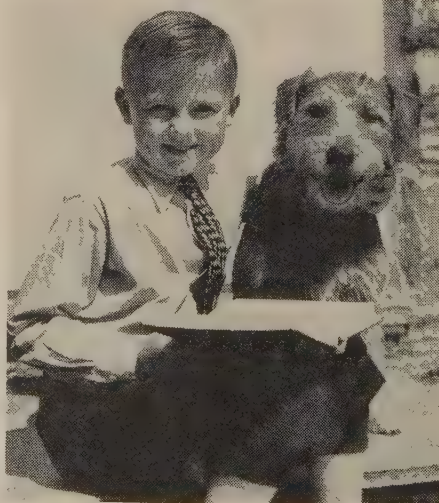
PRAYER. Dear Father, we thank thee for the four followers of Jesus who wrote down stories of his life. And we thank thee, too, for the poets and musicians who have given us songs about Jesus. As we read how everyone loved Jesus, may we learn to be more like him and to be better friends to the people we meet each day. We ask this in Jesus' name. Amen.

PRAYER HYMN. (One verse.) "O Jesus, Once a Nazareth Boy."

OFFERING. (See first Sunday.)

LEADER. Luke tells us in his life of Jesus that the people who knew Jesus when he was growing up, liked him more and more. Don't you suppose that many of these friends missed him when he left his home in Nazareth to travel all over the country, doing God's work? Wouldn't they talk about the kind things he had done for them? Some of the members of our department will give you a little conversation that might have

Harold M. Lambert



taken place between Jesus' friends in front of the Nazareth synagogue, the first sabbath after Jesus had left home.

DRAMATIZATION. "Nazareth without Jesus."

(MARY, the mother of Jesus, comes out of the synagogue slowly. RACHEL, a young girl, follows and speaks to her.)

Rachel. Peace to thee, mother Mary!

Mary. And to thee, peace, daughter Rachel!

Rachel. Thou must miss thy good son, Jesus.

Mary. Indeed I miss him, though I knew he must do his work for God someday. These years since Joseph died he has worked in the carpenter shop to earn bread for us. And he was always so good to the younger children.

Rachel. We all miss him. How I loved the stories he told us in the carpenter's shop while we played in the shavings.

(HANNAH, a middle-aged woman, joins them while Rachel is speaking.)

Hannah. And I never shall forget what Jesus did when my Ruth was so ill of a fever that I could not leave her to get water from the village well. Morning and evening, for three days, he went himself to fetch the water for me. And when the boys teased him for doing girl's work, he only smiled. Here comes old Jacob, Mary. How feeble he is growing.

(JACOB enters, leaning on the arm of JAMES, the brother of Jesus. Gives a feeble salute, touching his heart but seems unable to raise his hand higher.)

Jacob. Peace, daughter Mary. 'Tis well thou hast another good son to help an old man now that Jesus is gone. How many times when Jesus might have gone with the other boys, he helped me up the hill so I could have another glimpse of the great Sea. If thou art half as good as he was, thou wilt do well, James.

James. I don't understand all Jesus says, but I never knew anyone who lived so good a life. (Jacob and James go down the street, followed by the three women. Two RABBIS come out of the synagogue. The younger one, Rabbi Ezra, looks toward the group leaving and then turns to the older man, Rabbi Amos.)

Rabbi Ezra. Dost thou see how all Nazareth is wild about this Jesus? It is well for us that he has gone. Soon no one would listen to our teaching.

Rabbi Amos. May God forgive thee for those harsh words, Rabbi Ezra. Never have I had another lad as earnest in his study of the Scriptures as Jesus was. And he is good and kind. Who knows but the God of our fathers has given him some new truth that will bless the world! (Rabbi Ezra shrugs his shoulders as if disagreeing, but says nothing as the two walk away together.)

Friendly Neighbors— The Americas¹

By GRACE W. McGAVRAN

INTRODUCTION

This is a five-weeks study of South America with special attention given to the movements toward friendship and peaceful relations among the many nations that compose the Western Hemisphere.

While boys and girls can do nothing at all about diplomatic and economic relationships between countries, we are beginning to realize more and more the necessity of training the youth of the land to believe in the ultimate possibility of a warless world, and to be convinced of the desirability of a world in which international co-operation is the rule. Juniors can be given that point of view. A practical start has been made toward creating a friendly internationalism among the countries in the Western Hemisphere.

It is extremely important that boys and girls be shown that co-operation is possible; that it is working to an increasing extent in this half of the globe; and that it can be increased as men and women of good will bend their energies to the solution of the problems that arise. It is equally important that juniors know that some countries, such as our own may have to give up some things to which they have held, so as to make international co-operation a practical reality.

This study should gather up what knowledge of South America the juniors have. An increased knowledge of South America as a whole, with specific information about a few scattered parts will be sought. The Protestant church is comparatively weak in South America, but through this study the juniors should learn a little about the work of the church. Specifically, the work of the Disciples of Christ in Argentina and Paraguay will be used as examples of mission work. Some other work, quite distinct from this in character, will be touched upon also.

Helpful resource materials, both for the adult counselor and for the juniors, are listed in the free manual, "Materials for Church Work with Junior Boys and Girls" and in the leaflet, "National Missionary Reading Program and Missionary Teaching Materials," for 1942-1943. (Secure from the Christian Education Department of The American Baptist Publication Society.)

Possible Activities for This Unit

Several activities are suggested for early comers. This is not the regular work period. Start your program promptly. These suggestions are for the minutes after the first child comes and before the time to start the program.

Certain ones of the following activities are suggested from time to time in the session plans. From the rest you may choose additional activities for the work period.

1. Making a map of South America. Suggested for early arrivals in Session One.

This may be converted into a products' map for Session Two, by the addition of small pictures of products, drawn on white paper and pinned or pasted onto the colored map.

An alternate would be to write for a prepared map of South America. *The National Geographic* has fine maps, usually at fifty cents. A free map is offered, at the time of writing this unit, by the Grace Line, Moore-McCormack Lines, United Fruit Company, Pan-American-Grace Airways, and Pan-American Airways. Get the address of any of these from your railway office.

2. Learning some of the new missionary hymns and world brotherhood hymns in *Hymns for Junior Worship*. This also is suggested for early comers in Session One.

3. Making a set of Latin-American flags. Few churches have the flags of the nations, and it would be a real service for the juniors to make and preserve them. Be sure to make them big enough for effective use. Dowel rods will make good flagpoles. An introduction to this activity is given in Session One.

4. Writing a prayer litany for continued friendship and peace between the countries of the Americas. This might be used in the Flag Ceremony on the last Sunday of the month.

5. Some children might like to make posters showing some interesting likenesses and differences between North and South America.

6. Collecting pictures and information about South America. At the end of the study file them for future use.

7. Have a committee go to the public library and with the help of the librarian make a list of the children's books on South America which the boys and girls might read during or soon after this study.

Session 1. January 3

LOOKING AT THE AMERICAS

As you begin this unit of study, read the introduction carefully. It will help you to guide your five session leaders in such a way that each session will be a part of a coherent whole. You may meet with all five leaders together to plan the whole study, or you may meet with each one separately to help to plan the meeting for which he is responsible. You will need to decide at the beginning what your special activity is to be. See *Juniors* for December 27 to January 24 for further details on the following programs.

Session Outline

QUIET MUSIC.

ANNOUNCEMENT ABOUT TODAY'S STUDY.
By the junior leader.

REPORT. "The Flags of Our American Neighbors." By a junior.

SONG. "The World Came to My Home One Day."

SCRIPTURE. Psalm 100.

PRAYER. By junior leader.

TALKS. By three juniors.

CONTRIBUTIONS ABOUT THE AMERICAS.
HYMN. "Brother of All the World."

OFFERING SERVICE.

PLANNING THE WORK PERIOD.

WORK PERIOD.

Announcement about the New Study

Once more we start a new study. All over our country we are hearing a great deal about the other Americas. People are thinking about them as joining in defense, and as helping one another in time of war. There is a great deal of talk, too, about the "Good Neighbor Policy." Our study is called "Friendly Neighbors." It is a continuation of our study about our neighbors to the south which we started in our study about Mexico.

In this unit we want to gather together what we know about South America. We want to learn some new things. We want to discover how we help each other. Of course we want to learn something about the church at work in South America. Peace depends on Christian brotherhood so we want to see what steps toward peace in the Western Hemisphere are being taken. Above all we want to discover some ways in which juniors can help to build lasting Christian peace and brotherhood among the American countries.

Planning the Work Period

Several activities are suggested in the Introduction. These may be listed on the blackboard and explained briefly to the group. Take time to discuss these with the juniors and let them vote for their choice of activities.

¹From outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

Session 2. January 10

WE SHARE WITH EACH OTHER

Go over the Introduction again, and as you plan this session with your junior leader, try to make it a step forward in the study. If there were several juniors absent last week, plan a summary to start this week's session. Review the activities started and plan definite steps for moving forward with them.

Session Outline

QUIET MUSIC.

ANNOUNCEMENT ABOUT TODAY'S STUDY.
By the junior leader.

HYMN. "In Christ There Is No East Nor West."

SCRIPTURE. Acts 17: 26-28.

MAP STUDY. By a junior.

DISCUSSION. "Things We Share with Each Other."

STORY. By two juniors.

SHORT PRAYERS. By several juniors.

OFFERING SERVICE.

DIFFICULTIES ABOUT SHARING. By the adult counselor.

WORK PERIOD.

CLOSING HYMN. "O Zion, Haste."

Difficulties about Sharing

It is quite easy to name products we get from Latin America and products we send to them. There are some very real difficulties about actual trade between our country and the South American countries. It is going to take much thought and careful planning by the wisest men of all the countries to overcome these difficulties. I am going to give you just one example. Argentina grows wheat. It is one of her chief exports. She has vast ranches where cattle are raised and thus she has tremendous quantities of beef to export. But the granaries of the United States are bursting with wheat. We have all the beef we want ourselves and some to export. Argentina would like to sell us wheat and beef. We would like to sell wheat and beef to Argentina. Argentina cannot buy our machinery unless we buy her wheat and beef. How can sharing be managed between our two countries? No one has solved that problem yet. But it must be solved if we are to help each other. You see, sharing with each other is not only a matter of wanting to be helpful, but a problem that is going to take good will, and wisdom and vision to solve.

Session 3. January 17

OUR CHURCH IN SOUTH AMERICA

This session is devoted to the work of our church in two countries of South America. The major United States churches and mission boards working in

South America try not to duplicate work, but to place their work in territories apart from one another. More work is needed in South America than our churches have been able to provide. The Disciples of Christ are working in Paraguay and are the only church of the co-operating group of churches at work there. They also have work in the capital of Argentina, the city of Buenos Aires. Northern Baptists have no work at all in South America. We will study the work of the Disciples as illustrative of the sort of thing being done by Evangelical churches in South America. A work of the Methodist Church in Chile is also referred to.

Session Outline

QUIET MUSIC.

ANNOUNCEMENT ABOUT TODAY'S STUDY.
By the junior leader.

HYMN. "Jesus Shall Reign."

SCRIPTURE. John 15: 1-12.

HYMN. "Our Church," or "Pledge to All Lands."

THE LORD'S PRAYER.

MAP STUDY. By a junior.

REPORTS. By three juniors.

SUMMARY. By the adult counselor.

OFFERING SERVICE.

WORK PERIOD.

CLOSING HYMN. "We've a Story To Tell to the Nations."

Summary

We have heard about three kinds of missionary work in South America. There are other kinds of work being done, too. But no matter what the kind of missionary work, there is only one purpose back of it. That purpose is to give men and women, boys and girls a love for Jesus Christ, our Lord and Saviour. It is to enlist them as his followers, to worship God, and to live life in his way. Jesus said, "Love God with all your heart, and mind, and soul, and love your neighbor as yourself." A famous gathering of the missionary leaders from all over the world took place at Jerusalem some years ago. "We cannot rest," they said, "until all the world knows about the love of God and is ready to govern their ways in his way." We, too, can talk about peace. But peace will not come until the world is following Christ's way of unselfishness and love for others. We can talk about brotherhood, but brotherhood will not be present until people regard one another as brothers and as children of God. The missionary work of our church and of all other churches is the work that will do most toward making the world the kind of place God wants it to be—a world of peace and love and brotherhood and helpfulness. We want to do our part toward increasing the power of our missionary work.

Session 4. January 24

SEEKING WAYS OF PERMANENT PEACE

The establishment of a permanent peace is absolutely necessary to the on-going of civilization. When we see what havoc the war has wrought not only in physical destruction, but in the tragic abolishment of Christian attitudes, of freedom of worship, of belief in missionary work, we know that only in a world seeking peace can Christianity make real progress. The attempts being made in the Western Hemisphere to arrive at ways of peaceful life and co-operation between nations are vitally important to the work of the church. The church can move forward in an atmosphere of co-operation much faster than where hate and distrust and death are filling men's minds. We want in this study, therefore, to give the juniors a glimpse of how nations may develop ways of co-operation, through showing them some of the developments between various countries of the Americas.

Session Outline

QUIET MUSIC. Music of "Brother of All the World" or "Friends with All the World."

ANNOUNCEMENT ABOUT TODAY'S STUDY.
By the junior leader.

HYMN. "Brother of All the World," or "Friends with All the World."

SCRIPTURE. Ephesians 3: 14-18.

HYMN. "The World, Dear Lord," or "Pledge to All Lands."

STATEMENT. By the adult counselor.

TALKS. By several juniors.

OFFERING SERVICE.

WORK PERIOD.

CLOSING HYMN. "We've a Story To Tell to the Nations."

Adult Counselor's Statement

When we talk about South America we have to remember that each country in South America has a government separate from the others. The little country of Costa Rica in Central America is one of the purest democracies in the world. It has had practically no revolutions. Every person has to vote when an election comes along. Then there are other countries which are stern dictatorships. Some of them have had revolution after revolution. There is no voting by the people, or it is not taken seriously in some countries. Between these two types of government come the others, some similar to democracy as we know it, and some close to dictatorship. But practically all of the Latin-American governments are working toward democracy and away from the sort of dictatorship that Germany has under Hitler. Of course, no one knows what sort of government will result after the present war

THE JUNIOR SOCIETY

is over. We hope that the Western Hemisphere nations will become more and more democratic and more unified in purpose and in co-operative ways. As Christian people we are interested in what happens between governments. We want our nations and our neighbors to the south to live as Christian neighbors. We want our nations to act in Christian ways. Nations are only beginning to learn how to show practical friendliness to one another. Some of our boys and girls are going to give you a few examples to show ways in which the nations of the Western Hemisphere are practicing co-operation. Co-operation will lead to peace. We hope that someday world co-operation will lead to the establishing of a world peace which cannot be broken.

Session 5. January 31

WE CAN HELP, TOO

This is the concluding session of this unit. While we recognize that juniors, or even most adult citizens, have little to do with shaping political and economic policies, yet we also know that the attitude of the people at large has much to do with trends in government. Every leader of tomorrow is a child of today and the church can do no greater service than to point out to its childhood and youth the paths that will lead to brotherhood, peace and a Christian world. Some suggestions are given in *Juniors* for working out with the juniors a service built around the flags of the nations of the Western Hemisphere. You may use these suggestions in a work period to precede the program part of the session, or you may have used them in the work period last Sunday.

Session Outline

WORK PERIOD. This may come first, so that all activities may be brought to a close and the hour end with the program of worship and study.

QUIET MUSIC. Music of "Maker of the Planets" or "For the Beauty of the Earth."

OPENING HYMN. "Maker of the Planets," or "For the Beauty of the Earth."

THE LORD'S PRAYER.

ANNOUNCEMENT ABOUT TODAY'S THEME. By the junior leader.

OFFERING SERVICE.

SCRIPTURE. John 10: 7-16.

HYMN. "Our Church," or "Children of One Father."

CONVERSATION. Guided by junior leader or by the adult counselor.

FLAG CEREMONY. See *Juniors* for January 24.

SHORT PRAYERS. By several juniors, concluding with prayer by counselor.

CLOSING HYMN. "Jesus Shall Reign."

Who Helps Jimmy on Sunday?

(Concluded from page 21)

Christian helpfulness. She still smiles when she remembers how last year when he was "sergeant at arms" for the class he became so intent upon keeping order that his own behavior improved noticeably and permanently. He profited by his own system. Of course Jimmy is only ten years old. He makes mistakes. He needs guidance, and he knows it. He is willing to have it, too, from a teacher who "knows all about him and loves him anyhow."

In the second place, *God helps Jimmy*. In a way, of course, God is behind all of life. But God is especially interested in the spiritual culture of his children. Having created a Jimmy who is full of capacity and ambition, God will not let him "run wild" if he can help it.

Many things God does for Jimmy through other folk, like his parents, his playmates, his schoolteachers, his Sunday school leaders. Certainly no adult who is privileged to work with children should fail to ask daily for God's guidance. We are instruments of God as he is helping Jimmy to "become."

But there is a direct help that Jimmy receives from his heavenly Father. There are some things with which God does not yet trust even the best of us. We can understand that. In a hospital the interne is permitted to do some things for the patients who may be under the care of some great, skilled physician or surgeon. But the most important, the critical things, the great surgeon trusts to no one else. Somewhat like that is God. He needs to speak to the heart of Jimmy with a voice no one but Jimmy can hear. He needs to have Jimmy tell him what Jimmy can tell to no one else. And from God there goes to Jimmy, without any detour, the living Spirit to stir the soul of the boy and set his shining, starry eyes toward the "mountains of God."

God does not let anyone else "convert" Jimmy. That is his own divine privilege. The teacher may guide the growing soul into the ways of the Kingdom, but as Jimmy approaches the Moment of Decision, which is the gateway to the Kingdom, it is God who swings the door and reaches out the hand.

In the third place, *Teacher helps Jimmy* on Sunday. Teacher helps by example, of course. Even a small child is attracted and led by the exemplifying personality of the teacher. Certainly ten-year-old Jimmy is not immune, for these are his hero days. "I want to be like . . ." is his dictum. And whoever is

the most heroic in his young eyes gets the decision. It is surely the teacher who can and should demonstrate to Jimmy all that is fine and strong in Jesus' program.

The teacher helps Jimmy by instruction. Some things Jimmy must work out for himself, but he needs instruction from someone older—someone who *knows*. That does not mean that the teacher will transfer all her knowledge to Jimmy, as one pours water from kettle to cup. It does mean that she will lead Jimmy along the ways of thinking and searching for truths. She will show him how to find them in God's Book, in God's world, in his playmates, in his home. She will make life a great field for him where treasure is hidden and he who looks for it can find it.

Teacher helps Jimmy on Sunday with prayer. And that is more than merely a pious practice. We are learning again to have faith in the actual power of prayer. Even science is admitting it in this modern day. The teacher who takes time each day, because of the love in her heart for Jimmy, to pray for him and the others of the class will be doing something for Jimmy that nothing else can do. There would be less need of scolding a class on Sunday, if there were more praying for it during the other days! And more than likely, Jimmy would have something strangely strong in his young heart and mind to help him through the week to be his better self all the time.

Teacher helps Jimmy by her attitude toward him. Curiously enough, people generally do that which we seem to expect of them! Every schoolteacher knows how much her daily expectancy means to the class morale. The writer can recall several classes who were completely changed from "problem classes" by new teachers who were perhaps not as good technically as their predecessors but who loved and trusted their charges, and boys and girls lived up to that faith which their teacher so plainly had in them.

Jimmy needs all the help anyone can give him on Sunday, or any other day. The church must make the most of it. The Sunday school is the main institution for the modern child's religious education. The time available is all too little. Every one who can help Jimmy, must make the best use of it.

NEXT MONTH

Yes, Jimmy needs help if he is to grow into full Christian stature. Next month Dr. Herbrecht is going to tell us more about Jimmy and exactly what these needs are that the church and his teacher can help to meet.

Young People's Leader

A Program for Christian Youth in Wartime

(The following statement has been prepared by the officers of the Committee on Religious Education of Youth of the International Council of Religious Education. It is not an official pronouncement, nor has it been approved by the committees of the International Council. It is hoped that this document will help the leaders of the youth programs in churches and communities to develop a vital Christian program for these critical days.)

THERE is an overwhelming obligation today for each church to do something special and definite with and for its young people. It is already terribly late to develop a program to meet the needs of the youth in the country who are caught in the increased pressures of a wartime emergency. Young people are looking for Christian activities in which to engage and for those priorities that are essential at this time.

The suggestions contained in the following letter can be used in small churches as well as large. All of them need not be tried immediately. A start can be made with Bible study and definite prayer. Then other activities may be added later. Get the young people in

the church to study this program individually and collectively. It may be the very thing they are looking for. If changes should be made to fit a particular church or neighborhood, by all means make them. Let us be sure that the spirit of the theme from the Christian Youth Council of North America is put immediately into practice: "Build Today for a Christian World."

DEAR GEORGE:

In your letter, that just arrived, you ask what the young people in our church are doing in connection with the war situation. We feel our program is so important and so worth while that I am answering your question immediately.

IN THE NAVY, CHAPLAINS CONDUCT SUNDAY WORSHIP SERVICES ON SHIPBOARD, AS IN THIS PICTURE, TAKEN ON A BATTLESHIP SOMEWHERE ON THE HIGH SEAS

National Broadcasting Co.



YOUNG PEOPLE'S LEADER

MORE THAN EVER BEFORE, CHURCHES ARE TRYING TO PROVIDE FOR ALL YOUNG PEOPLE A PROGRAM OF BIBLE STUDY, CHRISTIAN ACTIVITIES, AND WORLD FRIENDLINESS

We started several months ago by having a meeting at our house just to talk things over. Early in our conversation we recalled the theme of the United Christian Youth Movement, "Build Today for a Christian World." And then we asked, "How do we do it?" We generalized for a while and made all sorts of indefinite suggestions until it was almost time to go home. It was clear that we would have to meet again, perhaps several times. So as to have something to think about before the next meeting we agreed that our emphasis needed to be on what we called "the spiritual side of our program" and that we must think in terms of all young people, everywhere, not merely ourselves. It was decided that night that our plans would be worked out under the heading, "Deepen and Extend the Christian Fellowship."

Since then we have had a number of meetings. Without going into all the details let me tell you what we are trying to do. We are starting with ourselves, for we feel that we must have the power of God working in and through us if we are to be at all successful.

Bible study is therefore our first special activity. This is to be in addition to what we do in Sunday school. We are using a course entitled *Pattern for Living*, recently written by Basil

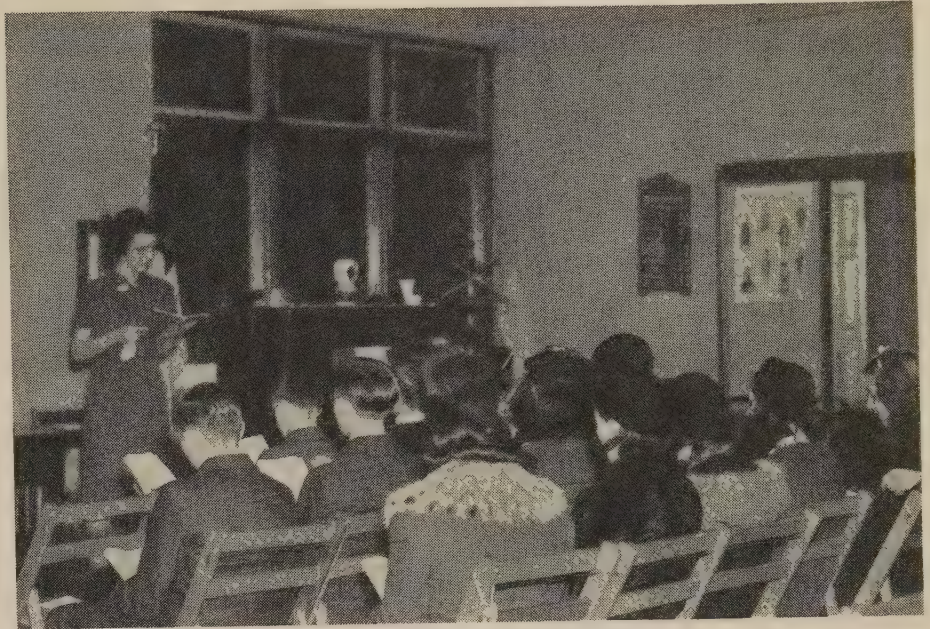
Mathews. This course interprets the life and the teachings of Jesus in terms of what is happening in the world today. Some of us are studying it on Sunday evenings and others are using it at home as a guide for their daily devotions. It is one of the most helpful studies I have used and I hope we can find something else like it when we complete it. Perhaps you know of other studies that have been found helpful.

More definite prayer is the second item in our program. Each of us has made a list of specific persons and things for which we pray regularly. The various lists include such items as: the boys

away from home in the service or in defense work, our own church, the minister, other young people who need help, our government, other governments, people in the allied and the enemy nations, some bad moral conditions in our own town, world peace and friendliness, for a knowledge of God's plan and the courage to live by it. I think this is going to be one of the most helpful things we are doing. For me, at least, prayer has taken on new meaning and I'm getting a lot out of it.

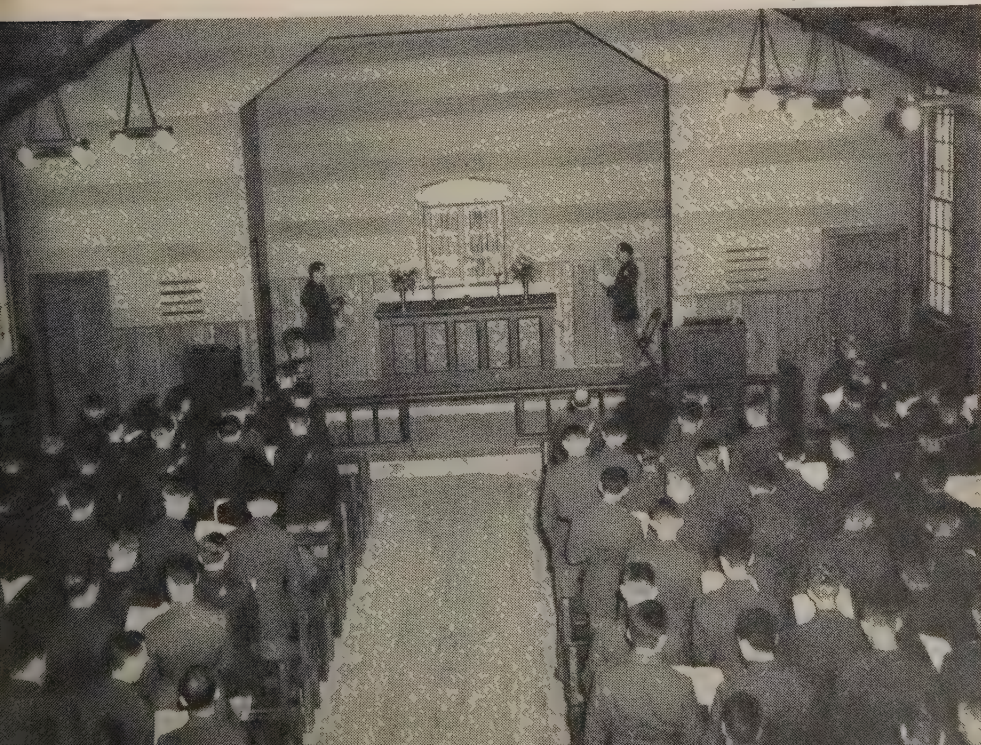
Giving sacrificially may seem like a strange thing for young people to agree to do, but we put it next to Bible study and prayer. We decided that it is just as important for us to give for the constructive work of the kingdom of God as to give for the destructive purposes of war. Our goal is at least one-tenth of whatever money we get, to be used by our own church locally and in its missionary program and by our denomination in the special activities being carried on for men in military service and in other emergencies created by the war. Some of this money will be used to pay the expenses of men in Civilian Service Camps. When we presented the need for funds, for relief and reconstruction, our whole program took on a seriousness that was astonishing. Giving sacrificially is one way by which we can show what we really desire to "Build Today for a Christian World."

Reaching newcomers in the community is fourth on our list. We heard that almost one-third of the population of the United States was being moved because of defense work. But we thought that they were merely moving out of our neighborhood. Then we discovered that fully as many people were moving in.

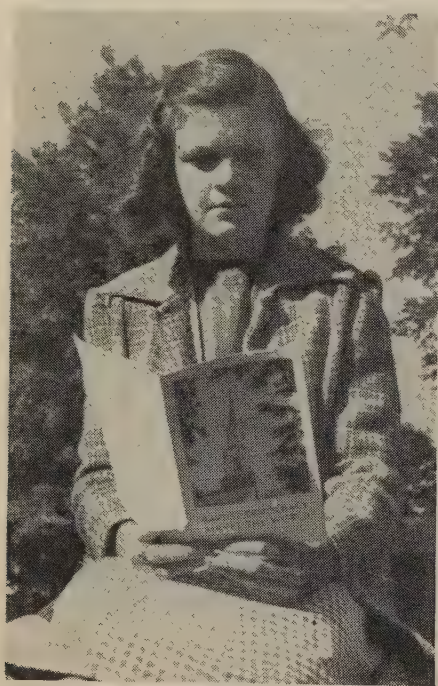


IN THE ARMY, CHAPELS HAVE BEEN PROVIDED FOR THE USE OF PROTESTANT, JEWISH, AND CATHOLIC GROUPS. INTEREST IS WIDESPREAD. SERVICES ARE WELL ATTENDED

Post Publicity Dept., Fort Belvoir, Va.



YOUNG PEOPLE'S LEADER



THE UNITED CHRISTIAN YOUTH MOVEMENT SEEKS TO ENLIST THE YOUNG PEOPLE OF THE CHURCHES IN YOUTH ACTION ON SUCH PROBLEMS AS PERSONAL CHRISTIAN LIVING, BUILDING A WARLESS WORLD, BREAKING DOWN RACIAL AND RELIGIOUS PREJUDICES, COMBATING THE LIQUOR EVILS, SHOWING CHRISTIAN FRIENDLINESS AND PATRIOTISM

So we got in touch with young people in some of the other churches and began to make plans to go after these people.

The real-estate dealers gave us a lot of names and addresses; we got others from the men who deliver milk, for they always spot new families, and soon we had quite a list. Then we interested some adults and teams of two, one adult and one of us, began calling on these folks. Our plan is to welcome them to our neighborhood, to ask what church connection they have, to give them the name, the location and the hours of service for the church they would most likely attend, and to urge that they make some church contact as soon as possible. When we get the names of those who would like to attend a church other than ours, we send their names to the young people's society of that church.

We are thinking about holding a young people's meeting and a regular church service on Thursday or Friday evening to care for the people who have to work on Sunday. One of the families that I called on has already started to come to church. I think we will have to start a new kind of recreational program in our church, for these people need social activities of the right kind that are not too expensive. We have bought that book called *Fun Encyclopedia* to get help along this line.

More interchurch activity is fifth on

our list and, in a way, involves many of the previous items. From our first discussion about reaching the newcomers in the community, we recognized that community life itself will be different during these war days. There will be far more community consciousness. If we are to put into operation our Christian principles of love and brotherhood, we must find ways of working more wholeheartedly with the young people of all the churches around here. Our youth council needs to be revamped and take on more life. We figure that now is the time to get busy at that. Right now our representative on the youth council is urging a community forum for young people on such topics as war marriages, juvenile delinquency, and vocational guidance.

The delegates from here who were at Amsterdam keep talking about the ecumenical church. Some of us wonder how we can contribute to this larger ideal if we do not work more closely with those of other denominations in our own community. A few of the smaller churches have already said that the leaders of their young people's society have gone away and cannot be replaced. Consequently we are making plans to hold a few joint meetings.

The boys and the men in military service or in civilian public service are also on our list. This includes the three girls who are army nurses. We heard about a scheme used in another church and we are starting it here. We have made large disks of cardboard fastened together in the center so that they will revolve in opposite directions. On the outer disk we have written the names of the young people in our church and on the inner disk, the names and the mail addresses of every one in service. Each week these disks are moved and each of us writes to the person whose name is opposite ours. This keeps a steady flow of correspondence going to those who are away. We also send them newspapers, magazines and of even greater importance, some devotional literature and our denominational young people's paper. Each man is given a service Testament before he leaves. The one we give also has a little book of prayers and the words of some hymns in it. We are also thinking about starting a Christian fellowship for the younger adults so that the men will have something to come into as soon as they get home. Lots of other ideas will come to us as time goes on, but these are some of our plans now.

Friendship with people of other races and classes is another of our goals. We felt that we had to start right now to build bridges of Christian understanding with people of other races, other nation-

alities and other classes in society. This means that we are trying to make real right here in our town the world-wide Christian fellowship. Our first job seems to be for each of us to have a friendly attitude toward those people whose skin is a different color from ours, who have come from other nations with different languages and customs, and those who have grown up here with either a lot more or a lot less money than we have. We have agreed not to listen to stories derogatory to any of these people, but to insist that all be treated fairly on every occasion. We are beginning to visit some of these people and to invite them to visit us. Personally, I am hoping that we can receive some of these interesting families into the membership of our own church. This part of our program is going to help us all to know better what Jesus meant when he said "Love one another as I have loved you."

Preparing for Peace is the last on our special emphasis list. At first this seemed awfully vague and we wondered how to go about it. Then we realized that all the other parts of our program moved in this direction. We discovered this when we made the following list of peace activities:

1. Praying that God's love will possess the hearts of all people.
2. Practicing Christlike love toward all people.
3. Preparing to sacrifice, when the war is over as well as now, and to give up material advantages for the sake of sharing with people in war-stricken countries.
4. Insisting on the adoption and the practice of Christian principles in local and national politics.
5. Advocating genuine co-operation between nations in the areas of international trade, economics, migration, sharing of raw materials and manufactured goods and whatever we may want to add.
6. Emphasize loyalty to the kingdom of God, above all earthly loyalties.
7. Conducting a seminar or discussion group on the bases of a just peace.

We are getting copies of the report of the Conference on a Just and Durable Peace, at Delaware, Ohio, of the conference on World Order of the United Christian Youth Movement, and are using the suggestions from our own denominations for study and action in this field.

When I started to write you I had no idea the letter would be so long. But these things are doing so much for us in our church that I wish the young people in every church would try them or something like them. No, we did not think them up ourselves. Some of the ideas came from the suggestions of the

He Held Nothing Back

By ARCHER WALLACE

United Christian Youth Movement and some came out of our denomination's program. Now that I have gone this far, I think I'll risk urging you to get the young people of your church together and read them this letter. Wouldn't it be wonderful if the Christian young people all over the country would all do these things? I am sure the young people's department of your denomination and of the International Council will give you all the help you ask for. I have been in touch with some of the young people's secretaries and they all give hearty approval to these special emphases that we are using. Best of all—young people, themselves, like them.

Let me hear how you make out. Here is a big wish for the young people of our nations united for Christ.

Yours,

JEAN

P.S.—These suggestions are in keeping with the Statement on Priorities issued by the Committee on the United Christian Youth Movement. The books and the pamphlets mentioned in the letter can be secured as follows:

Pattern for Living, Westminster Press, Philadelphia, 25 cents.

Fun Encyclopedia, Abingdon-Cokesbury Press, New York, \$2.75.

The Churches and a Just and Durable Peace, The Christian Century Press, Chicago, 15 cents.

A Just and Durable Peace, Federal Council of Churches, New York, 10 cents.

Conference on World Order, Committee on U.C.Y.M., 5 cents.

THE BAPTIST YOUTH FELLOWSHIP SEEKS TO ENLIST ALL YOUNG PEOPLE IN THE LOCAL CHURCH IN A TOTAL YOUTH PROGRAM. ONE OF THE MAJOR TASKS IS THE DEVELOPMENT OF LEADERSHIP FOR CHURCH, COMMUNITY, AND WORLD-WIDE OPPORTUNITIES



A LEADER of an important religious undertaking was honored by his friends not long ago, and in the course of the evening many fine things were said about him and his work. In replying he mentioned one thing that seemed to sum up the situation better than anything else that might have been said. "I can only say that I have given all I had—I have held nothing back."

Here is the secret both of effective work and spiritual peace. Even in what are considered to be secular spheres, there must be complete abandon if good results are to be obtained. There is much truth in the saying: "Genius is an infinite capacity for taking pains." The spectacular performances of athletes are made possible by months of severe discipline, training that calls for an amazing amount of personal surrender to the goal in view. The life story of any well-established businessman bears witness to the amount of dogged perseverance and tireless patience necessary for such success.

The late Dr. Frank Crane once heard Paderewski play and was deeply moved. He recorded his impressions in these words: "When you hear Paderewski play you forget that he is only a man fingering the keys of an instrument of wood and wire. Listening to him you know that he, too, has forgotten. You know that he, too, is living in the faraway world of the melody he interprets. When he is at the piano he lives and dreams, and you dream with him." The secret of Paderewski's great power lay just there; he lost himself in what he was doing and in doing so he found a key to power.

In one of the best biographies written in modern times, Eve Curie tells the fascinating story of the life of her parents—both benefactors of mankind. They struggled for years to find a cure, first for one disease, then for another. When seeking hard to combat tuberculosis her mother wrote: "We had no money, no laboratory, and no help in the conduct of this important and difficult task. . . . It was in this miserable old shed that the best and happiest years of our lives were spent, entirely consecrated to work. I sometimes passed the whole day stirring a mass of ebullition with an iron rod nearly as long as myself. In the evening I was broken with fatigue."

We are always in danger of being half-hearted about our tasks, afraid of letting ourselves go. We may lustily sing hymns of consecration, but there are so often "mental reservations." What

Dr. Johnson said about the essayist Addison fits a great many people: "Addison thinks justly but he thinks very faintly." There is a lack of forthrightness and energy of conviction; they lean in certain directions, but it is only a mild inclination; they would never surrender themselves to any great cause.

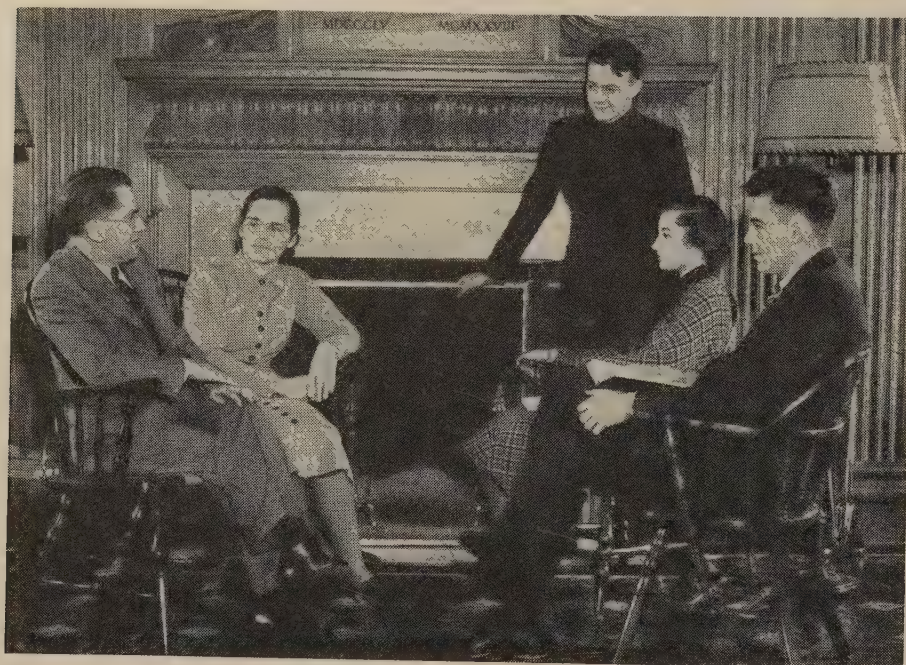
That is a fine thing Lord Byron says at the close of his book *Rienzi*: "A sane man may govern a state once it is well established, but it is the enthusiast who regenerates it, or ruins it."

The prophet Micah spoke of men who gave themselves wholeheartedly to evil. "They hunt every man his brother with a net, that they may do evil with both hands earnestly." There was nothing half-hearted about them. If their energies had been directed into right channels they might have become mighty moral assets for what they did was done with both hands earnestly. Too often our convictions are limp and bloodless; there is very little majestic and compelling in our attitudes. Confronted with great moral issues, we behave like whimpering invalids.

When a certain woman anointed Jesus, a few days before his crucifixion, there was selfish criticism on the part of some disciples. But Jesus rebuked them. He saw in the deed spontaneity on the side of goodness and he was deeply moved. If this woman had counted the cost and weighed the matter from every point of view, cautiousness might have prevailed; but no, here was abandon, uncalculating devotion, and it found expression in one blessed surge of love. Christ's unforgettable words of appreciation are not a benediction upon waste; they are a recognition that he forever sees and loves the heart that holds nothing back.

Lord Macaulay did not give unqualified approval to all the Puritans did, but he did pay tribute to their deep sincerity and their strength of conviction. He wrote: "The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost all its terrors and pleasure its charms. Enthusiasm had cleansed their minds from every vulgar passion and had raised them above the influence of danger and corruption. They went through the world having neither part nor lot in human infirmities." Macaulay was writing of men who lived three centuries ago, yet a modern writer says substantially the same thing: "No heart is

(Please turn to page 43)



THROUGH INFORMAL CONVERSATIONS WITH AN OLDER LEADER A YOUNG PERSON MAY LEAD HIS FRIENDS TO ACCEPT JESUS CHRIST AS A SAVIOUR AND THEN DEDICATE HIS LIFE TO WORKING OUT CHRISTIAN IDEALS IN THE FORM OF WORK TO WHICH GOD MAY CALL HIM

YOU Can Help Others To Become Christians

By RUSSELL HAWLEY BISHOP

IF WE really enjoy anything, we like to share it with others. We are made that way. For example, none of us desire to go to a good party alone. We want to have a friend along to enjoy the fun with us. When we come upon something worth while, we want others to know about it so that they may share the joy. This explains why we find ourselves asking our friends questions like these: "Say, have you read ———? It's a grand book. Read it as soon as you can"; or "I visited a delightful place the other day. You must see it by all means"; or "I have a new neighbor I want you to meet. You'll like him. He's an interesting person."

This desire to share worth-while experiences holds true of religion also. Most of us would like to have our friends in the church with us. If Jesus is "the way, the truth, and the life," we naturally desire that others will meet him. If he is a good friend who helps us to find the only lasting happiness possible, then we should help others to become Christian.

Christianity grew from a loyal circle of twelve disciples to a world faith which now numbers eight hundred millions because of this religion's contagious enthusi-

asm. "Even so let your light shine before men; that they may see your good work, and glorify your Father who is in heaven." When people see that we have something that helps us meet trouble and hardship victoriously, when they see that we smile and laugh because of a deep joy arising out of our faith, they will say, "Those people have something we need. Let us see what this Christianity is all about."

I do not believe it is difficult to win young people to Christ. The Christian church has more converts every year from the ranks of youth than from any other age group. Youths eagerly desire a philosophy of life, action, and adventure. Christianity can give them these things in abundance.

You can win young people to the church through the efforts of your young people's society:

1. Make the program vital. We must have something worth giving. Our youth discussions on Sunday evening ought to be interesting and alive. They must help us to see how Christianity cuts across practical experience and everyday life. Young people like to discuss their prob-

lems in the light of the principles of Christ. You frequently find such topics as "Jesus and Amusements," "Christianity and the Attractive Personality," "How Jesus Helps Us Meet Temptation," "Christianity in a World at War," "Christianity and other Religions."

We must use the best helps available for building our program. These helps outlined in the "Adventure Packet" of the Baptist Youth Fellowship may be obtained by sending one dollar to Mr. Oliver Cummings, Baptist Youth Fellowship, 1701 Chestnut Street, Philadelphia, Pa.

We would not invite friends to dinner and seat them before an empty table; neither ought we to invite our friends to join the young people's organization when we had nothing helpful to offer.

2. Now make a list of prospective members of the youth group and the church. To compile this list, take the names and the addresses from your guestbooks; note the names of those who already belong to the group but have not yet joined the church; have some of your young people keep a check on the young people who visit the regular church services; be alert to discover new young people who move into your community. Keep the names and the addresses of prospects on 3 by 5 index cards which may be purchased at a five-and-ten-cent store. This enables you to keep an alphabetical list and makes it easier to assign prospects to your calling teams.

3. Co-operate with the church in making a religious survey of your church area. Thus, you can secure the data about the young people near the church who have no church connection. Call on these young people and invite them to come to the church and to the young people's society.

4. Divide your young people's society into teams of two and ask each team to be responsible for gaining at least one new member during the year. Assign names to the teams from the prospect list and have them visit these people to invite them to attend the various functions of the young people's organization and of the church.

5. Make a mailing list of all your prospects. Send letters and cards inviting them to attend your religious and social functions. When they do come, always make the visitors feel welcome. Be sure they have a good time and that they have the opportunity to become acquainted with members of the group.

6. Organize a telephone committee. Members of this group call certain prospects from time to time to ask them to come to the young people's meetings.

You can win young people for Christ through your young people's organiza-

tion, but you as an individual can also win them. The suggestions which follow are meant for *you* personally. They have been tested in experience and have brought results before, and they can work for you.

1. Of greatest importance to a worker is a vital personal Christian experience. A good football player must live a strictly disciplined life. A good Christian must build a schedule of personal religious discipline that invigorates and gives zest to the spiritual life. This means regular periods of prayer and Bible study, thinking about Jesus' way of life and how we should live every day in order to find approval in his eyes, and an active good will and helpfulness.

I know a college Freshman who refused to drink, tell smutty stories, and do many other things which he felt beneath his standards. It was not easy because his companions ridiculed him and dubbed him a sissy. Recently, he sent me a letter in which he said: "The boys have let up on me. They see that I mean business, and I even think they begin to respect me a little." He is right; they will respect him more as the days go on. If you expect to win others to Christ, you must be a good example of the faith you represent.

2. Now prepare to win your friends. The following procedure may help you:

a) Sit down and make a list of your friends. Are they all Christians? Perhaps some of them are not. Make a list of these prospects and choose one to win immediately.

b) Win your friend to yourself first of all. He must trust you and believe in you. He must know that you like him for what he is. After you have won him to yourself, you will find it easier to win him to your Master.

c) When a natural opportunity presents itself, talk to him about what Jesus means to you. Shun hackneyed phrases and words. Be yourself. Speak out of your own experience. You might start something like this: "Bill, you know that I go to church. I wish you would go with me next Sunday. I go to church because it helps me. Christianity offers a happy way of life. Jesus lived nineteen hundred years ago, but no one who ever lived before or since can compare with him." Then go on and describe his life and tell how he helps you and what he means to you. Be sure that you yourself understand this clearly before you try to tell someone else.

d) Invite your friend to attend church services, to go to your church school and young people's society, and social functions. He will see that Christian young people have a good time together and that Christian fellowship brings joy. Be sure that the others of your group welcome

him cordially and act friendly toward him. Nothing appeals to people more than friendliness.

e) Ask your minister to call on this friend. You might accompany the pastor. Together you could present the claims of Christ.

f) Pray. You should pray privately for him and his welfare. Pray that Jesus may come to mean as much to him as he does to you. Prayer acts mysteriously and powerfully. "More things are wrought by prayer than this world dreams of."

g) Keep at it. If you fail to win one person, try someone else. We cannot expect to succeed every time. Jesus did not always win people, but he always invited them.

Young people can be won to Christ by those who believe in him and his way of life. Young people started Christianity. Jesus was only thirty-three when he was crucified. Many of the disciples were young men. A great many of the Christian martyrs were youths. Young people desire action, and when we make our Christian program active and vital, when we live out the words we speak, when we begin to make an impact upon the community, young people respond quickly.

However, we must approach young people with wisdom and sincerity. We must speak the language they understand, as Paul always adapted his message to his hearers. He delivered the same message, but he adjusted its framework to fit the circumstances. At Rome he preached one way, at Athens another, and at Ephesus still another. Jesus also adapted his message to his hearers. He could talk to the Pharisees about the law and to fishermen about fishing. If we would win young people to Christ, we must meet them at their own level of interests and show them how Jesus' way of life fits into their lives and answers their problems.

The other day I talked with a very successful insurance salesman. I asked him to tell me the secret of his success. "Well," he said, "it is quite simple. First, I find someone who needs insurance. Then, I show him what insurance can do for him and try to make him see that he should not be willing to get along without it. If I fail the first time, I wait for a few months and try again with a new approach. When the prospect sees that I believe in insurance myself, he can be convinced." If a man can do that to sell an insurance policy, we can do as much to win an individual for Christ.

A New Book About RURAL YOUTH

THOSE who work with rural youth should put the book, *Working with Rural Youth*, by Edmund deS. Brunner, at the top of their list headed "Required Reading." Also, people interested in social problems and sociological surveys and experiments, as well as those who like to read of new applications of the democratic processes, will enjoy this book.

The author gives a report and an evaluation of the work carried out by the American Youth Commission which the American Council on Education appointed to study the attempts being made to meet the special problems confronted by rural youth. When the commission began its survey of such enterprises, it discovered a wide gap between the findings of previous researches and the application of the results. Hence, in order to avoid having its work turn out to be merely another case of compiling matter for filing cabinets, the members of the study group decided to revise the program to include the institution of actual projects designed to aid in the solution of the problems of rural youth.

However, the commission denied itself the easier method of bursting into a community and telling everyone what to do. It insisted that the new projects be directed completely by democratic principles. Thus, the members of the community themselves discussed their own problems, determined their own suggestions for solutions and set up their own agencies to carry out their purposes.

The author then goes on to discuss the actual working of the committee in rural areas. He describes the organizational procedure, local programs, obstacles and mistakes, and reports on the results and the findings of the experiment.

The chapter headed "Results and Findings" lists specific principles and suggestions for a successful rural youth program. The book gains interest through the fact that Edmund deS. Brunner tells of actual problems and of their solution. For example, he recounts how the unemployment problems in various communities were relieved through the discovery and the development of new industries. In one case, the finding of an old loom in a cellar led to the development of a successful business enterprise for the whole community.

Published by American Council on Education, Washington, D. C., 1942. 113 pages. Price, \$1.20.

Please order all books from the nearest store of The American Baptist Publication Society.





Samuel D. Myslis

CHOOSING YOUR TEACHING METHODS

When Information Is To Be Shared

By EDITH L. GILLET

TO MANY people, teaching means telling something to a pupil or assigning a lesson and expecting that it will be memorized or sufficiently assimilated to be recited in class. Both of these methods have a place in the teaching-learning process. However, in creative teaching they will be chosen only when they are the most effective method under the circumstances. The teacher will not depend upon them exclusively.

The writer well remembers a cartoon appearing in one of the college annuals a number of years ago. There sat a Freshman with a funnel inserted in the top of his head, while the college professor stood pouring information from a pitcher into the funnel. The bewildered countenance of the student in contrast with the determination on the face of the professor needed no further interpretation.

In every church school, as well as in secular fields, there are many teachers who like to talk or who habitually follow the lecture method because it is less difficult for them than to plan for the more uncertain pupil participation and activity. But what of the interest and the co-operation of the class? The success of any session depends upon what happens to the pupils and not primarily what the teacher does.

Does that mean that the lecture method is not to be used? To answer in the negative would be to disregard one of the commonly used ways of teaching employed by Jesus, the greatest teacher of all time. A study of his discourses and the way in which they were used will be helpful for every teacher of young people.

While we realize that many of these discourses are not recorded in full, it is quite evident that most of them were not long. The one given in John 14-17 and the Teachings on the Mount (Matt. 5-7) are the two of greatest length. Many of them were spoken as the occasion arose, by the wayside, out on the open fields, while crossing the lake in a boat, or by the seashore. Jesus used a great variety of subject matter and of method. At times he answered a question; again, he tried to meet specific needs of his listeners. Stories and illustrations from every-day life made the meaning and the application clear. With all the variety, Jesus had a unity of purpose and motive. His thoughts were so arranged that each discourse was brought to a climax. He made his point clear.

A skillful teacher of young people will know how and when to tell something that will help the learner. Often in the initiation of a project or a new subject,

background material is needed, information to arouse interest or to give a basis of procedure. This the teacher or leader can supply. As activity proceeds, it is frequently necessary to draw upon the experience and the knowledge of the leader. He may be able to make a brief answer to a question raised, but often will need to use an illustration drawn from similar circumstances or explain a technique needed. In discussions, the place of "telling" on the part of the leader occupies a similar place. The subject must be introduced and at intervals, as needed, facts and incidents and illustrations supplied to aid the pupil's thinking. In such connections "telling" is at its best.

There are occasions, however, when the economy of time is necessary, when a body of material must be presented in a brief period. Then the lecture method, if wisely used, has real value for teachers and pupils alike. A few guiding principles will help the leader who chooses this as one of his ways of teaching.

1. The subject must be in harmony with the immediate or potential interests of the pupils. Many of the things boys and girls hear and read are forgotten because they do not meet a need or strike an interest in their lives. The class period is not a time for airing pet

theories of the teacher. Learning is a co-operative experience, and no matter how profound or scholarly a presentation may be, it has little of value unless it is accepted by the pupils and assimilated into their thinking. Well-chosen illustrations and stories help to accomplish the desired effect.

Perhaps of all the groups of young people intermediates are less tolerant of an uninteresting presentation than any other. They have little desire at any time to sit for long and listen while someone else talks. That is one reason why, in the main, a variety of methods proves to be more successful.

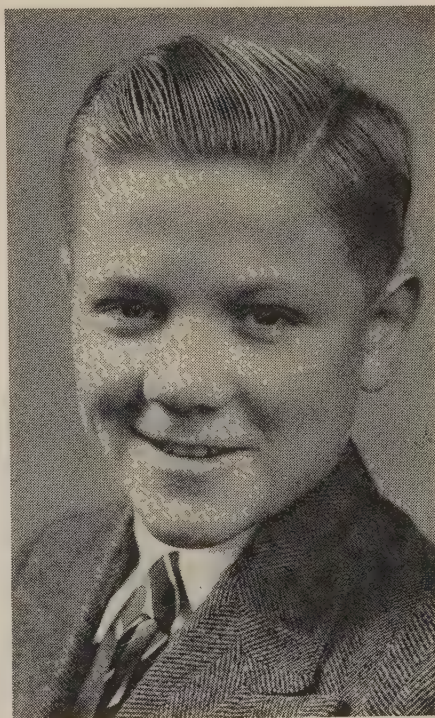
2. The language and the terminology used must lie within the understanding of the pupils. Such a statement sounds so trite as to seem almost unnecessary. Yet, every adult who checks himself finds how easy it is in talking about religion to use abstract terms or expressions which for him have meaning, but for one younger may convey nothing of significance. This also applies to the subject matter. Religion, to be effective, must be concrete and closely linked with the experiences of every day. Occasionally, a leader of young people feels that to be popular and to be considered one of the group he must really "speak their language," which to his mind is well sprinkled with slang. Good diction includes simplicity and clarity of speech but never the evidence of a limited vocabulary in the use of slang. In the long run, young people appreciate a leader who understands them, but one to whom they can look with respect.

3. The lecture or any presentation made by the leader should have a sequence of thought leading to a climax. This means that the interest should also increase up to the end. It is plain that there is no place for a rambling talk that goes nowhere. Careful preparation is necessary to lead the thinking of young people to a logical conclusion and thereby accomplish the desired purpose. The element of curiosity enters into this sustained interest. If from the beginning the teacher can arouse the interest of the group sufficiently for them to desire to follow along, it is worth all the planning and the effort necessary. To reach a successful climax, the subject must not be too broad in its scope. There is always the temptation to try to include too much in a given lesson period.

4. The time element is important. The brevity of the discourses of Jesus has already been noted. Whether our own are to be very short, as in combination with discussions, projects, and other activity periods, or to consume the entire class period, time must be taken into consideration in planning. When a leader runs out of material there is an

awkward space of time at the end of the period. "I never get through," said one teacher. While it is desirable to have an overflow of material prepared, one must "get through"—reach the climax or main point and clinch it—if the lecture method is to be used.

5. The method of presentation makes a difference. Some people seem to have a knack of telling things in an interesting way; others acquire that ability by practice and careful preparation. No matter how simply stated, a discourse is more effective when the speaker does not confine himself closely to a manuscript or lengthy notes. A book or manuscript constitutes a barrier between the speaker and the group being addressed. On the other hand, a memorized lecture is as stiff as one that is read. Notes recorded in an inconspicuous form help to keep the trend of thought. A teacher at all times needs to guard against mannerisms of speech



Harold M. Lambert

CHRISTIAN EDUCATION SEEKS TO FOSTER IN GROWING PERSONS A CONSCIOUSNESS OF GOD AS A REALITY IN HUMAN EXPERIENCE, AND A SENSE OF PERSONAL RELATIONSHIP TO HIM

and action, but especially in these more formal presentations. One genuinely interested in the subject presented, well prepared with interesting material, and speaking directly with conviction and enthusiasm has the main essentials of success in using the lecture method.

6. There should be some time for the participation of the class. If thinking has been going on, it is only natural that the pupils will have questions or

reactions of some kind to the subject presented. In some situations it will be desirable to stop at intervals for brief discussions of a point or to direct a question to the class. In any event, there should be a period at the end of the leader's presentation when the group can have part. Since the class session is to be a time of learning, the leader will remember always that he is sharing whatever information he has for the purpose of arousing and carrying on mental activity. Questions should be expected and welcomed.

REPORTS

It is a mistake to assume that the teacher will provide all the information needed for a class session. Occasionally a pupil may do the "telling" of facts discovered during an investigation or a group experience. The teacher may make suggestions for effective presentation and give some guidance in the organization of the material. The subject should be of interest to the rest of the class and should be told in an interesting manner. Notice how often young people who dislike hearing the teacher read his material use that same method when they have a part to take. Guidance in this respect will be needed.

Definite assignments for study and investigation can be made to the entire class or to one individual. These may be based upon biblical material, source materials in the library, observations or interviews with individuals. The printed lesson quarterlies give suggestions for these assignments, and others will arise from class activities. Occasionally a committee from the class or age group will enjoy meeting between sessions to discuss some special phase of a problem or a question. Report can then be brought in for the benefit of all the group.

STORYTELLING

The teacher who is familiar with the teachings of Jesus will recognize his parables and other stories as examples of his skill at its best. In so far as we know, all of these stories were told to adults. Yet, strange to say, many think of this method as belonging especially to teachers of children. That is due, perhaps, to the larger number of techniques that may be used with the older groups. However, people of every age enjoy a good story.

Boys and girls of Junior High age are eager for new experiences, to have their world enlarged. They wish to identify themselves with those who have achieved. Therein lies a great opportunity for the teacher through stories that capture the imagination and give new appreciations
(Please turn to page 43)



A CONFERENCE OF A FEW OF THE PEOPLE WHO WORKED ON THE MURALS, A PROJECT OF THE REDFORD BAPTIST CHURCH, DETROIT

Bringing Art To the Church

How It Was Done In Detroit

MORE than a year ago, Baptists in the Redford Church, Detroit, became art conscious. "What's the use," cried Mrs. Bostick, pastor's wife and superintendent of the Intermediate Department, "in talking about art to boys and girls and never trying to develop any artists? Why preach that they should use their talents for the Kingdom, and never provide the avenues through which they may use these talents?"

The young people heard her cries and they became interested. Some of the adults rallied around and soon everyone was working together on a project intended to make the walls of the Intermediate Department do more than merely hold up the room.

The Keystone Graded Lessons for the Junior High Department are so rich in possibilities for art appreciation that a committee merely had to turn the pages to become so intent on their work that eating and sleeping were almost forgotten. The whole group of art-lovers discussed the possibilities, a smaller committee made sketches and submitted them to the larger body for approval, and one young man of the church—Douglas Warren, a specialist in commercial art—went to work to paint the murals.

There will be nine all told when the project is completed. Already two four-foot-square paintings have been unveiled—"Christ Calling Two of His Disciples" and "Paul Preaching on Mars Hill." Done in oil on masonite and framed in a plain moulding, they stand out and make the room already an object of in-

terest in the church. When the large room finally receives the other seven (which are to be two feet square each) the pupils in the church school will have at hand ready reference to some famous Christians who have carried the

light of Christianity nearer to God's Kingdom on earth. No longer will Peter Waldo, Roger Williams, Adoniram Judson, David Livingstone, etc., be mere names in a lesson book. They will take their places in the procession of those who have borne the torch outward from Jerusalem.

Mrs. Bostwick would like to carry the co-operative project all over the country in churches of all denominations. Says she, "As one visits churches of all kinds, one is impressed with the plain expanse of wall space in rooms used for purposes of religious education. Meanwhile, in every public school, boys and girls from the lowest grades upward are being granted the fullest opportunity to express themselves in art forms. Christian education should take advantage of this ability and training."

Mrs. Bostick suggests that if the churches do not possess a young artist the boys and girls themselves might enjoy making temporary murals on long wide strips of wrapping paper. These could be displayed while the course is being studied and then put away or they could be lent to another department or another church.

DOUGLAS WARREN AND HIS PICTURE, "PAUL PREACHING ON MARS HILL"



Choosing Your Teaching Methods

(Concluded from page 41)

of people of other social groups, other lands and races, and events both of history and of the present day. "Make believe" and fairy tales belong to children. Stories for this age group must be about real persons and their experiences. The Bible contains many good narratives of this kind. Incidents from the lives of missionaries are always good; also well-chosen biographies from all ages may be used.

Interest in stories is not outgrown when boys and girls become seniors and young people. They will not always care for the kind enjoyed by intermediates, but will appreciate those suited to their age and experience. The leader can use them to present material in a vivid way, to illustrate a point in teaching, to stimulate thought or start a discussion, and to suggest a solution to a problem. There is a place for them in almost every activity of the church school, in times of fellowship, during the recreational program, in class, and in the worship service.

A good story for young people will have characters who are real people introduced in an interesting way in a setting that gives color and reality to the plot. These characters and their actions will move toward a peak of interest or climax. There will be ethical values, setting forth the good in the actions of the characters, but not "too good to be true." The story, if well chosen, will carry its own message without having its point explained or a moral tacked on to the end.

While some people find it easier than others to tell stories well, it is possible to learn to use this method and do it successfully. The first step is to find the right kind of story to suit the purpose. If a point in the lesson is to be illustrated or made clear, the lesson material often furnishes exactly the right kind; otherwise, one must look elsewhere, in the leader's file, in books, magazines or in the happenings of everyday. Even after it is selected, the contents and the style may have to be adapted to fit the need.

The next step is to become thoroughly familiar with the story, to study it from the standpoint of the class, to imagine yourself in the place of the characters, feeling as they did, and then to arrange the sequence of events and the climax. Many storytellers are helped by making an outline and writing out the most important points. While a few notes may be used when the story is told, it will be much more effective if it has become so completely the leader's own as to be told

directly. It is not necessary or desirable to remember the words of the book. The main thing is to think of the pupils and their needs and make the story as interesting and helpful for them as possible, keeping in mind that in this method of teaching as in all others, the business of the teacher is to help his pupils learn.

He Held Nothing Back

(Concluded from page 37)

pure that is not passionate, no virtue is safe that is not enthusiastic."

There is a great advantage in having a dominant purpose in life—provided that it does control and is not easily turned aside by minor distractions. It is the only way to effective service; and there is no other road to permanent spiritual peace. The old proverb that distance lends enchantment to a view does not hold true of the Christian life. There enthusiastic service brings peace and joy as the sun dispels darkness. This truth is here expressed by Strickland Gillilan:

A wail and a song are the sounds of men;

They tell of joy, of sorrow.

A wail may rule for a day, but then

The song must rule the morrow.

And this you will find, 'mid the lilt or croak

From the throngs that toil or shirk:

The wailings come from the idle folk,

And the songs from those who work.

For the busiest eye are the happiest—

'Tis the sloths have time to grumble.

The toiler goes to his work with zest—

It keeps him sweet and humble.



PERHAPS THE WIND
WAILS SO IN WINTER FOR THE SUMMER'S
DEAD,
AND ALL SAD SOUNDS ARE NATURE'S FUNERAL CRIES
FOR WHAT HAS BEEN AND IS NOT.

—GEORGE ELIOT

But the idle one aye is the malcontent
And his whole horizon's murk—
The song comes up from the life toil-
blent,
And the wail from those who shirk.

They Needed a Mortuary

(Concluded from page 9)

Department in Nebraska. They have a leadership education school as large as any downtown school in Omaha and they sent the largest group to the Summer Assembly.

They now have the largest and most interesting Sunday evening service in the territory; this has been built up around a Bible Quiz Contest that resembles the old spelling bee lifted to a nobler environment. (Questions on the Bible are asked in the church bulletin a week in advance; men and women oppose each other in teams, answering the questions, a week later. Last spring they ended in a perfect tie.) They have the largest . . . but this list is endless.

Strangely enough, there are almost no social activities in this church. There doesn't seem to be either room or time for that. The steady increase in church and church school attendance keeps the people busy providing spiritual food. There is a constant visitation campaign going on; there is an unceasing effort to secure personal decisions for Christ among the church school students; new church groups are continually being organized, which means that programs must be worked out. It all leaves precious little time for play—which may be just as well.

But above and beyond the activity is an enthusiasm that seems boundless. There are children in this church who walk three or four miles to say "Here" when the roll is called. Church school teachers are equally devoted to their task. Some folks drive in from Elkhart (fourteen miles away). That's what does it: enthusiasm and loyalty.

So long as this goes on, Benson will continue to grow. There are no signs of a let down yet; if they don't stop it, somebody will have to build another mortuary—for them to grow in!

If boys and girls and youth are not brought under the influence of men and women of the finest type, truly democratic education is not possible. If the American people desire to defend the democratic faith against assault from within or without, they can scarcely pay too high a price to place such men and women in the public schools of the country.—*Educational Policies Commission, National Education Association.*

Heigh-ho! Another Year—Another Party

By MABEL TUTTLE CRAIG

NOW is the time for all good friends to get together for the sole and serious matter of having fun. The theme song of the get-together might well be "My Time Is Your Time" because the suggestions given here match the time-consciousness that abounds at this particular portion of the calendar year.

Because all of the games have to do with time, you might put all the clocks you can beg, borrow or—well—secure into the room in which the goings on will go on. Set each of them at a different hour. The more that strike or jingle with fancy chimes, the better. No doubt, you already have dashed in ahead of me with brilliant thoughts of fun with alarm clocks. Well—maybe, but don't overdo it. You might get sued for damages when the sudden, wild jangle startles an ex-friend into spilling coffee on her new Christmas-present sweater.

Perhaps, if you haven't been exhausted by Christmas activities, you may like to make paper clocks to use for favors and decorations. One of these, having mistletoe hands, could hang innocently in a suitable place.

Here is the invitation:

"Tempis Fugit, as you know—

A thought more truthful than sub-
lime;

So if you'd make the most of it,
Be at _____, just on time.

As each guest arrives, he receives a numbered riddle beginning with the word "When." In addition, he is given a pencil and a blank piece of paper on which he writes down his answer to the riddle, giving it the number that appears on the riddle. Then he exchanges with someone else, writes down the answer and changes riddles again. This process continues until the hostess calls "Time out!" Answers then may be checked aloud with those given below. There may be some unorthodox but appropriate answers. Suggested riddles follow:

1. When is coffee like the soil? (When it is ground.)
2. When may a man call his wife "honey"? (When she has a comb on her head.)
3. When will water stop running down hill? (When it gets to the bottom.)
4. When does an honest carpenter break the law? (When "counter-fitting.")
5. When does a cow become real estate? (When she is turned into a field.)



6. When is a chair like a woman's dress? (When it is sat-in.)
7. When are two apples alike? (When pared.)
8. When is a boy like a bear? (When barefooted.)
9. When does a man resemble an oak? (When growing a-corn.)
10. When is a man like a holiday? (When celebrated.)

"Sands of Time." For this game, display three cones made of stiff paper. Each of the funnels is of a different color and varies slightly in shape. Explain that the cones will be filled with sand and so become hourglasses of great-grandfather's day. How fast did time go then? Which of the hourglasses will make time go the fastest? Glasses are made and recorded. Then the hourglasses are placed over tumblers and filled with sand. Of course, the hourglasses are the paper cones and the sand is small candies. Those who guessed correctly receive the hourglasses and the sand.

Next, you might turn to oratory. If your crowd is small, give each person a slip of paper containing a subject on which to speak. In a larger group, some of the slips may be blank. Those who draw a subject must make one-minute talks. Suggested subjects are: "If I were being chased by a bear"; "If I were a millionaire"; "How to propose to a girl."

Now let's "Count the Hours." Put into a receptacle a mass of numbers cut from all the old calendars you can find. The

figures should range from 1 to 12. The receptacle is passed from player to player. Each person withdraws a number from the pile. The person who gets twelve hours first is the winner. He may achieve that hour by drawing the number 12 or by adding the numbers he has picked. 5, 4, 3 or placing 1 and 2 side by side give the desired result. The receptacle is passed until this is achieved.

"Watch Trick" will puzzle the group. The performer announces to his audience that he is about to demonstrate his ability in mental telepathy. He instructs the players to select any number from 1 to 12 inclusive. Of course, he must not hear the secret figure. A volunteer from the group becomes his aid. The magician says, "I have placed this watch face upward upon this table. With this pencil, I shall tap certain of the numbers on the dial. You, my assistant, will remain seated where you are and count the taps, beginning with one number higher than the one you and the rest of the group have chosen. When you reach number 20, please call 'Stop!' I will tell you the number of which you are thinking." (Thus if the group chooses 4, the assistant begins with 5 on the first tap.) The performer begins to tap, starting with any numeral on the dial and going around in regular order or jumping at random. However, he must be sure that his eighth tap comes over 12 and that he taps the numbers backward (11, 10, 9, 8, etc.) from that point in regular order until his helper calls out "Stop!" His pencil will be pointing to the number secretly chosen.

If there are no protesting neighbors or fragile breakables around, you may like an active game such as "Old Mister Fox, What Time Is It?" Old Mister Fox stands at one end of the room separated from the rest of the players by a piece of string or a chalked line. At the opposite end of the room, a "safe" territory is marked off. Old Mister Fox wanders up and down in his domain. He keeps his eyes on the ground and his mind seems to be thousands of miles away. The players gingerly approach him. "Old Mister Fox," calls the spokesman, "what time is it?" Old Mister Fox continues his pacing and, without looking up, he calls out any time he chooses. The spokesman goes on asking the same question to which Mr. Fox continues to give any reply he likes. When he thinks the moment for action has come, he shouts, "Twelve o'clock midnight," and pursues the players who fly for safety.

Knight Termite

By CLEVE WILLIAMS

Those he touches must return with him to help pursue and tag. The players must run only when it is twelve o'clock *midnight*. Sometimes, the wily old fox says "Twelve o'clock *noon*," and when a few excited ones dash for home, as they always do, he claims them as his. The last player caught wins the title of "Old Mister Fox" for the next game.

When you are about to serve refreshments, give each guest a sheet of paper and pencil on which the following directions have been typed or written. If you prefer, you may read each one aloud.

If there is soda in soda water, write down A; if not, write T.

If a duckling is a young duck, put I under the first letter; if not, put G.

If the Nile is the longest river in Africa, write down M; if the Amazon is, write down C.

If baby sheep are called ewes, write down K; if not, write E.

If Shakespeare was a great American author, write down W; if not, write F.

If malaria is carried by mosquitoes, write down O; if not, don't write anything.

If Pennsylvania was settled by Quakers, write down R; if not, write X.

If Virginia projects farther west than West Virginia, write down E; if not, write L.

If Irish potatoes were first raised in Ireland, write down H; if not, write A.

If Daniel Webster wrote the dictionary, write down Z; if not, write T.

If America is our national anthem, write down N; if not, write S.

Brilliant members of the group will find that their papers read, "Time for eats."

ONCE upon a time," proclaims the leader, "there was a wicked king from Boston who built his castle upon a foundation of beans. There he imprisoned a beautiful princess who cried and cried."

An impressively solemn leader instantly will compel the attention of all the members of the group who will be uncertain whether to giggle or to listen with due awe to the fantastic tale.

"The princess was sitting in her room crying," the leader continues, pouring a bagful of dried beans in a heap on the table, "because she always sobbed from eight until noon and from one to five-thirty, except on legal holidays—when, suddenly she heard a scream of terror!"

Here the leader puts a small cardboard box marked, "King's Castle," on the foundation of beans. The story goes on:

"The princess looked around and discovered a poor little termite, sitting on the floor weeping. In crawling through the bars of her window, he had fallen down and had bumped his poor little head. Because the sweet princess kissed the hurt place, the little termite determined to repay her by helping her to escape."

The leader produces as many paper cups and straws as there are players

and continues. "The termite rushed away to tell a handsome prince about the sad plight of the beautiful princess. Then he summoned his fellow-termites and led them all back to the castle."

"The little animals toiled for many months until finally, on New Year's Day, the termites terminated the castle's foundations, and it fell to the ground. They gave the beans to the prince who ate them. So fortified, he broke the castle bars, spanked the wicked king, freed the princess and lived happily with her ever after!"

Each player receives a cup and a straw from the leader who informs them, "You are termites. Use the straws to move beans from this pile to your cups. You place the straw against a bean and suck. Suction will hold the bean on the end of the straw long enough to transfer it. Go!"

Players, able to move only one bean at a time, get in each other's way, breaking straws by hurrying and losing beans by laughing. Hilarious turmoil should result from the re-enactment of the story of the termites who destroyed the foundations of the castle.

The winner is the "termite" who has the largest number of beans in his cup when the "castle" collapses on the table. He may receive the beans for a prize.

NOR FROM THE PERFECT CIRCLE OF THE YEAR
CAN EVEN WINTER'S CRYSTAL GEMS BE SPARED.

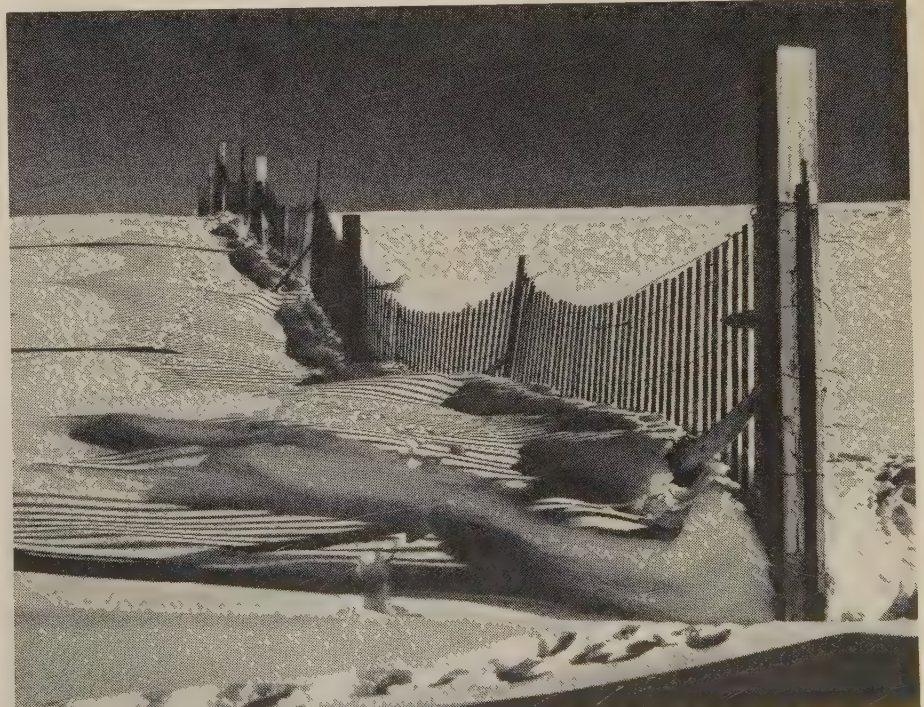
—CHRISTOPHER PEARSE CRANCH

Josef Muench

Time Out for Sleuthing

YOU will agree with Carlyle, who called time "that great mystery," when you struggle to untangle these words. The first one listed gives a clue to all the others.

?????	Solution
1. IEMT	1. TIME
2. KCCOL	2. CLOCK
3. AEDT	3. DATE
4. SLANDIU	4. SUNDIAL
5. CPEHO	5. EPOCH
6. TEOMMN	6. MOMENT
7. UHOR	7. HOUR
8. IIDTHGMN	8. MIDNIGHT
9. RETUUF	9. FUTURE
10. MNMEAEIT	10. MEANTIME
11. HTNMO	11. MONTH
12. CENOSD	12. SECOND
13. RAE	13. ERA
14. AYRE	14. YEAR
15. EIMNUT	15. MINUTE



Adult Leader

Leadership for Today's Church

By H. A. OVERSTREET¹

IF ANY church should hear a quiet knock at the door, one of these days, let it be quick to open: the waiting guest might be Opportunity, paying a return visit.

The church, like every other institution in our society—and like our individual selves, for that matter—needs a second chance to make good. For it has been caught—again, like the rest of us—between its own spiritual ideals and the conflicting ideals of a materialistic age.

The Church's Problem

In the first place, our age of high productivity has posed a sudden problem to a church designed for an age of scarcity. Should it regard a delight in material goods as everywhere and forever an evil, or welcome a high standard of living as a blessing at last made possible? And what should it want for itself? If secular institutions were going to wear the outward signs of prosperity, could the church dare to look like a failure by contrast? Repeating its ancient warnings against treasures that corrupt, while loading itself with mortgages for magnificent new buildings, too often the church has unwittingly maneuvered itself into a position where its warnings carry little weight and where it has to be careful whom it offends.

Then there has been a second area of indecision. In an age when people have seemed to want to do everything in the easiest way, the church has been unable to make up its mind about what it dare demand of its parishioners. It has said that we owe all to Christ. But by showing itself almost pathetically grateful for whatever pittance of time and money people have spared it from their own self-interested concerns, the church has somehow lost its status as a maker of standards.

In the third place, seeing that it must compete with a myriad other attractions, the church has not known to what extent it should copy the activities and publicity methods of secular bodies. Sometimes condemning its more worldly competitors and sometimes borrowing their methods, the church has too often let itself appear ineffective—as a judge it has been more querulous than firm; as

an imitator of secular attractions it has been naïve and self-conscious.

I want to say again that the church has not been unique in its muddlement. Rather, it has reflected the muddlements of our age. If I speak with specific reference to the church, it is because I have a strong notion that, if it can rid itself of hampering indecisions, the church is going to have a rare chance, in the time ahead, to do a job we all need done. I have a notion that Opportunity is going to pay that return visit—that it is, in fact, already on the doorstep.

What I mean is this. The common man is beginning to distrust materialistic values. Hungry for a sense of significance not dependent upon force or financial income, more and more people are looking around for a spiritual home. They are looking for some institution in which they can companion with people who are not tense with competitive effort and in which they can find leadership that rings true. If the church can supply such companionship and leadership, it may again come to occupy in our community life the position of influence it held in a simpler America.

The Need for Leadership

The problem of the church's future will be largely a problem of leadership.

In the first place, it has to equip itself with leaders who so clearly and happily embody its spiritual ideals that the lay citizen, tired of the mess into which materialistic ideals have dragged him, will be tempted to say to himself, when he looks at the exponents of the religious way of life, "I guess they have the answer, after all."

In the second place, it has to equip itself with leaders who can handle current problems with realistic and creative ingenuity. The church needs to keep its continuity with the past, because one of the gifts it must make to mankind is a deep sense of what is permanent in the midst of change. But it must not be obsessed with the past—for the present and future, no less than the past, are parts of eternity. The job of the church is to discover and invent ways in which, today, its ancient tradition of human decency can be put to work.

This is certain: the church will never make strength for itself out of a cautious

pretense that the sphere of religion is one tight little sphere that leaves to Caesar, without interference, control over the social, political, and economic spheres of our life. For man's conception of his relationship to his Creator and to his human fellows is less a product of words said on Sunday than of secular experiences lived through during the week. If the church is honestly concerned with man's spiritual health, it must take seriously all the factors that influence, for good or ill, man's confidence in his fellow man.

But in dealing with these factors, the church has to emphasize their spiritual significance. It is not going to help much for the church to organize classes in economics or politics that are simply secular classes held in a religious building. What the church has to do is to infuse so-called secular problems with spiritual meaning. Our schools and colleges, as well as the common practices of the market place, have kept attention focused upon methods—upon how to get things done. The job of the church is to give people such a sense of their vocational and social linkages to their fellows that they will experience the spiritual meaning of community. "He who loseth his life shall find it." That is the sort of indispensable wisdom that has been entrusted to the church for its keeping. And the church has to give its people a clear idea of how, in modern society, they can find their lives by losing them—by forgetting themselves in service to the common welfare.

If this is the job of the church, who shall its leaders be? And how shall they be trained?

There are three types of leaders to consider: the minister; lay workers, such as Sunday school teachers, who occupy traditional posts within the church; and lay workers who have been made responsible for such new services as forums and recreation centers.

The Training of Ministers

The basic training of ministers will doubtless continue to be seminary training. But this is being revised and is being supplemented by various types of on-the-job training.

In the first place, there is an increasing effort to prepare ministers for the

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exact types of parish they are to fill. The rural parish, for example, has commonly been occupied by the minister who has lacked the education or the "push" to make a place for himself in an urban parish. Now, however, the most forward-looking seminaries are realizing that the rural parish, far from being a place to tuck away the semifailures of the ministerial calling, is a place that demands a special sort of preparation. The minister who works with farmers needs to know farm problems. Otherwise he will be reduced to handing out platitudes of good cheer when he has to deal with people who are caught in the grip of those problems; and when he has handed them out long enough, both he and his parishioners will begin to realize that they are just words.

Rural sociology, then, is being made a required subject for young men who intend to become rural ministers. In like manner, ministers are being specifically trained to fill parishes in college towns. This new effort to co-ordinate training with the type of parish to be filled is as important as any being made on the religious front. For it means that more and more ministers will, in dealing with their parishioners, make accurate responses to problems and thereby win respect not only for themselves but for the institution they represent.

In the second place, seminaries are realizing that a minister needs to know his community, not merely the members of his church. He needs to know who his fellow-workers are in the secular field. He needs to understand the problems and achievements of the library, school, clinic, settlement house, juvenile court, and all the other agencies of practical good will. More and more, therefore, sociology is being given a place in seminary curricula.

On-the-job training, however, can be quite as vital to a minister as preparatory training. As one element in such training, of course, there is the min-

isterial conference, which, significantly, is giving the minister more and more chance to sit down with groups of his fellows—and often with such outside experts as doctors and psychiatrists—to talk over the best ways of handling specific problems that come up in his parish.

In addition to conference training, however, there must be a more consistent all-through-the-year training; and often the minister has to invent for himself a way to secure this training. He needs consistent fellowship with other ministers in his community, in order that they may pool their insights. But it is perfectly evident that any minister, now, needs also to have a chance to get the light on his problems that can be thrown by non-ministerial experts. When, in the old days, a parishioner came to the minister with his personal problems—of money, work, sex, family relationships, suppressed fears, unresolved hatreds, and the rest—the minister knew as much about these problems as did anyone else in the community. But today our society is equipped with experts who used not to exist at all. The minister cannot himself be a Jack-of-all-trades. But can he feel that he is doing his best to help his parishioners if he gives them only general advice when there are in the community people who might give them specific advice? Must he not organize some group of voluntary helpers—experts in medicine, finance, psychiatry, and the rest—to whom he can submit, without breaking any parishioner's private confidences, problems that mean happiness or unhappiness to his people? In all sorts of ways, it would seem, the modern minister must take the initiative in widening his areas of knowledge and fellowship.

(In a second article, which will be published next month, Dr. Overstreet will discuss the kind of program that must be put in operation if a sufficient number of lay workers is to be trained.)

Century Photos, Inc.

Survey Reveals Need for Home Departments

By Alice Marie Squires

A SURVEY reveals that among forty Baptist churches located in six Pennsylvania counties, scarcely a dozen of them carry on active Home Department work.

In several churches where there are no Home Departments, some work is being done for the shut-ins. Two of these churches provide the quarterly *Home* for those who are unable to attend the church school sessions. The pastor of one rural church, having seen the need for this type of visitation, distributes *The Secret Place, Home*, and various tracts but the church school members have not yet accepted their responsibility for meeting this need.

The members of these Home Departments, for the most part, are older people, invalids, or persons lacking transportation. Only three departments reported having young mothers in their membership.

Calls when delivering the quarterlies were the most common, but in one case the quarterlies are delivered by the pastor. In another place, the superintendent sends the quarterlies by mail. There were three departments in which the superintendents or their assistants call on each member at least once a month. One of these faithful workers suggested the desirability of making briefer, but more frequent, calls. Visits to the sick were exceptions to the general practice of making quarterly calls.

Only one of these departments has become self-supporting. Other departments have some members who contribute to the church schools that sponsor the work. Five of these Home Departments have completed more than twenty years of service in their respective communities.

Workers in these Home Departments offer the following helpful suggestions: cards sent to members on their birthdays; co-operation with the Cradle Roll Department in enrolling the babies of young mothers who are members of the Home Department; frequent visits, even though brief; envelopes to receive the contributions of members who wish to use them; distribution of unused church school papers; small gifts on special occasions; birthday cards signed by the church school superintendent; arrangements to bring as many as possible to the church school on such special days as Rally Day and Children's Day; scrapbooks containing kodak pictures of the Home Department members, with greetings from the pastor and his wife. Scrapbooks and cheer boxes are passed from one member to another.



International Sunday School Lessons

Theme for the Quarter: The Gospel of John

Aim: To lead the student through the teachings of the Gospel of John to achieve the aim as stated in John 20:31: "but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.

LESSON I — JANUARY 3

The Glory of the Son of God

John 1: 1-18

John 1: 1-14

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

KEY VERSE: *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1: 14*

TO BE READ EACH DAY

Dec. 28. M. The Life-giver. John 1: 14

Dec. 29. T. The Light-giver. John 1: 5-14

Dec. 30. W. The Son of God. Luke 3: 21-22

Dec. 31. T. The Glory of God. Luke 9: 28-36

Jan. 1. F. The Promise of God. Isaiah 9: 1-7

Jan. 2. S. The Purpose of God. Romans 5: 1-11

Jan. 3. S. The Power of God. 1 John 3: 1-8

SCRIPTURE SAYS

By W. W. Adams

As we come to the New Year, we turn to the Gospel of John. Twelve of the thirteen lessons that come in the months of January, February, and March are based on John's Gospel.

Here, then, is a rare privilege in Bible study. Three months to devote to the study of one book! The lessons, of course, touch only the high points in the Gospel, but the student may read the intervening passages from week to week. The success of the undertaking depends on our willingness to devote a few hours each week to this study. Here is a splendid opportunity for parents to lead the entire family group in a careful reading and study of this great book.

In reading the book, it may be well to keep in mind the following abbreviated outline:

1. Introduction—the Prologue (1:1-18).

2. Proof That Jesus Is the Messiah (1:19—4:54).

3. Growing Hostility to Jesus (5—12).

4. Intensive Ministry to the Twelve (13—17).

5. Jesus' Enemies Victorious (18—19).

6. Jesus Victorious over His Enemies (20).

7. Conclusion—the Epilogue (21).

The twenty-one chapters in John's Gospel contain a total of 878 verses. Our lessons print only 194, an average of about sixteen verses to a lesson. Thus if we confine our studies to the printed texts, 684 verses of this great book will go unnoticed. Moreover, who would feel complimented to be told that sixteen verses a week are a true measure of his capacity for serious Bible study? Our leaders continue to deplore the ignorance of our people regarding the Bible. We keep stressing the urgent need of knowing the content of God's Word. Indeed, we have done everything necessary to analyzing our situation and stating our problem. We have not done enough, however, toward improving the situation. Let pastors, Sunday school teachers, and others lead the way and inspire hosts of our people to master the entire Gospel of John, as they have never mastered any one of the Gospels.

There is an abundance of evidence

that John wrote his Gospel after, and in the light of, the three Synoptic Gospels. John's record therefore, while agreeing in general with the Synoptics, is supplementary to them. In only a few high points in Jesus' life does John relate the same events that are found in the other records.

Beginning with the earliest Gospel and going to the latest, one notices certain variations in telling the story of Christ. Mark makes no reference to events in the lives of John and Jesus before the beginning of their public ministries. His book, written mainly for Roman readers, presents Christ in action. This emphasis would catch the interest of Romans. Matthew, written for Jews, begins with the genealogy of Jesus, tracing his lineage to David and Abraham. Luke, himself a Greek and writing as a Greek historian, begins with a regular historian's introduction (1:1-4). He then goes into a detailed account of events in the lives of John and Jesus, tracing Jesus' ancestry back to Adam and to God. The Fourth Gospel comes last. The writer goes back beyond the records of Matthew and of Luke, beyond the birth of John and of Jesus, back to the divine pre-existence of Christ.

Our first lesson in John's Gospel includes this part of the record.

Our printed Scripture text presents five phases of the glory of the Son of God. These phases serve also as an outline of the entire book; for the complete record of this Gospel fills out the details given here in summary.

I. As Creator (John 1:1-3)

John presents Jesus as the *Logos*, the Word. Proverbs came near to personalizing wisdom (cf. Prov. 8:23). Philosophers sought to sum up the soul or the basic principle of the universe by this word "Logos." "Logos" is used for "word," "speech," "reason." John's idea, then, seems to be that Jesus is God's speech, God's reason, God's self put into expression.

This Word was pre-existent. It was in the beginning. Not that the Word had a beginning, or came into being at the beginning. He was existing at the beginning. Beyond that John could not go, for that is as far back as one can think.

"The Word was with God." Better, was "face to face with God; equal to, intimate with, God." There was perfect accord and fellowship with God. "The Word was God." Here is the deity of the Word—equal with the Father in nature and in position.

Only such a person could be the medium of creation. "All things were made by him"; literally, "came into existence through him." He was the medium. To emphasize how all-inclusive the phrase "all things" is, the writer adds that without the Word nothing that exists came into being. Read also Colossians 1:15-19.

II. As Life (John 1:4-5)

"In him was life." The word "life" here is not life in its physical manifestations. It is spiritual life, the life principle or essence, back of or beneath all physical things. This life was in him. That is, the life that sustains as well as creates the "all things" (of verse 3) inheres in the Logos. He was the source, the fountain, of life.

What the Logos is to creation as a whole, he is to the human race. "The life [in the Logos] was the light of men." Life was light. These two words are interchangeable here. No two words go nearer to the heart of John's Gospel than these, "life" and "light." Watch for the recurrence of these words as you make your way through this Gospel. Read Matthew 5:14-16.

The purpose of light is to shine. "And the light shineth in darkness." The verb here indicates that the shining is continuous. The Logos, from the beginning, shines in the darkness, whether the Logos is pre-existent, incarnate, or risen and glorified. The effects of sin are fre-

quently described as "darkness." All that is wrong in the human race is darkness—moral and spiritual darkness. Sinful people (darkness) do not welcome the light. Rather, they reject, oppose, the light. So has it ever been, and still is (cf. John 3:19-20). But the darkness cannot remove or overcome the light. The word "comprehended" has a different meaning. The more accurate rendering is: "The darkness overcame it not." The light continued to shine, and was on the point of bursting forth in all its glory.

III. As Light (John 1:6-10)

That the Word was, and is, the Light has already come to our attention. The idea is now developed more fully.

At this point Jesus' forerunner is introduced. "There was a man"; better, "there came a man." A man came into being. As creation came into being at a definite time, so John came into being at a certain time and place. Moreover, he was "sent from God." John came to earth on a divine mission. Read Luke 1:5-17 for a fuller picture of the divine mission of John.

The purpose of John's work is stated fully. He came "for a witness." The purpose is now stated more clearly by changing the noun "witness" to the verb: "to bear witness of the Light." The witness was concerning the light. This purpose of John to call men's attention to the Light has still another purpose; "that all men might believe through him." The Logos shines; John bears witness; the purpose of it all is that men may believe and have life and light.

John was not himself the light; only a "witness." The true light has always sought, and still seeks, to light every man coming into the world. The Logos, Creator of the world, has always been in the world, seeking to give every man moral light. But the world "knew him not." Hence the need of the incarnation.

IV. As Redeemer (John 1:11-13)

In coming into the world, the Logos came "unto his own." Literally, "unto his own things"; the things he had made. But, alas! His own people did not receive him. Even members of Jesus' immediate family and the people of Nazareth rejected him at first. The chosen race as a whole refused the Messiah. But not all: many "received him." Blessed truth! They believed "on his name." In answer to this faith the Messiah gave them power to become sons of God. This involved the new birth: not a human birth. This birth did not originate in man's flesh nor in man's will, but in God's will and power. Thus the Logos is also redeemer.

V. As the Incarnate (John 1:14)

In verse 1, the *Word* was existing in the beginning. Now the *Word became* flesh—same verb exactly as in verses 3 and 6. John came (vs. 6), the Word came into being as "flesh." Thus, the God-Man dwelt among us as the Incarnate. He was full of grace and truth. No wonder, then, that his words and works were vehicles of grace: he was full of grace and truth. Men saw the glory of this Word, now incarnate; such glory as only the one Son of God could possess. The glory of the Son of God!

LESSON APPLIED

By Howard K. Williams

Today we begin the study of the matchless Gospel of John. The interdenominational committee assigning the topics for the first three months of this year has given this as the aim of our study: "To lead the student through the teachings of the Gospel of John to achieve the aims as stated in John 20:31: 'but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.'" Let us bow our heads in earnest prayer, that we may so teach that this aim may be realized!

There has been much discussion as to the author of this Gospel, but I have no hesitancy in believing that the apostle John wrote it. This John also wrote the three epistles that bear his name, and the Book of Revelation.

This Gospel is more mystical than the Synoptic Gospels, which we studied during a part of last year. You will note its characteristic words—"light," "life," "truth," and "love."

The "Word"

Last week I received a letter from one of our boys in the armed service. Printed in bold type in red ink across the front of the envelope were these words, "*Gossip may sink a ship.*" Words then are very important. John, under the guidance of the Spirit, must have known that, and so he begins his Gospel by calling Jesus God's "*Word.*"

What is a "word"? The dictionary says, "a sound or combination of sounds, used in any language as a symbol of an idea; a vocable." Jesus is God's "vocable," God's expression of himself. We use words to convey to others an idea in our own minds.

It is very difficult, even impossible, to express oneself fully in words, so that we may be adequately understood. God wants man to understand him, what he is like and what he is, but still man does not understand God. Hebrews (1:1-2) tells us that "God, who at sundry times and in divers manners

International Sunday School Lessons

spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Then Hebrews goes on to tell how God used various methods—sacrifices, the tabernacles, the Temple structure, the ritual—to reveal himself to men, but finally, as a last great attempt, sent his Son to make himself known.

God wanted to let men know what was in his mind, but no human method was adequate. Like Job, men still groped for God. Baffled and perplexed, Job cried out, "Behold I go forward and he is not there, and backward, but I cannot perceive him; on the left hand, but I cannot behold him; he hideth himself." Does God ever seem that way to you? In *Red Bread* the perplexed Russian priest cries out, "Don't you suppose if he made himself known, people would flock back to him? . . . yet here we are, his servants, waiting, waiting, and nothing happens. Sometimes I say to myself—if he does not care, why should we?" God often is a *hidden* God, yet John tells us that God wants to be known and understood.

God's Adequate Word

Anyone who has tried to express a deep idea, or even a very simple one, knows how hard it is to find words adequate to express the idea. How would you tell a blind man what "red" looks like? Helen Keller was asked what "red" suggested to her mind and she answered, "Anger." But, of course, that does not tell what "red" looks like. How would you express the idea of the size of the sky? Or could you tell what a "rose" looks like and make it clear to one who never saw one? A missionary tried to explain a locomotive to the natives of Africa and they laughed at him and said, "Imagine! A horse breathing fire and smoke!"

Edna Millay writes:

"God, I can push the grass apart
And lay my finger on thy heart."

That sounds all right, but it is not true. Neither she nor anyone else can discover God in nature.

"Some of us call it Autumn,
And others call it God"

is all right for poetry, but autumn does not adequately express God. In what sense, then, is Jesus the adequate word of God? Jesus tells us that "He that hath seen me hath seen the Father."

1. *Perspective.* In the first verse of John we are told that "in the beginning was the Word." Here we have two statements expressing Jesus' co-existence with God. "*In the beginning.*" This is hard to think about, like the old riddle, "Which came first, the hen or the egg?"

Well, can you answer? It takes a hen to lay an egg and it takes an egg to hatch a hen.

Now, if a person wants to speak adequately, he must have the perspective of experience and time and history back of him. Suppose a man wants to talk about war. He cannot talk intelligently unless he knows history. Jesus is God's adequate word because he has the perspective of history. He knows what has gone on from the beginning. The tense of the verb is past—"was." Jesus was there at the beginning.

2. *The Creator.* Jesus not only was with God in the beginning, but knew *why* God created, for he was in the Father and the Father in him. He was *God*. Thus this sentence shows us that Jesus is adequate as God's word. He was *with* God. He *was* God. He was also the *Creator*. Note the emphasis of verse 3. John did not hesitate to declare the fact that the Jesus he had known on earth was the Creator of all things. As Creator, Jesus is the adequate word of God. A person who invents a machine knows more about that machine than anyone else. So Jesus knows *us* better than anyone else and, being God, knows *God* better than anyone else. Hence, when he speaks of God to man with perfect understanding of both, he is better qualified than anyone else as the adequate word of God.

No matter how lofty man's thoughts may be, they cannot reach up to God without Christ's help any more than the builders of the tower of Babel could reach heaven with their tower.

3. *The Light.* John, in trying to emphasize the adequacy of Jesus as the word of God, calls him the "true light." No one can argue against light. When it is light, we know it. No darkness is so dense that it can stifle light. Jesus throws light on the face of God and the need of men. Two children were trying to describe some toys in a window to a third child between them. Words failed and at last one said, "Oh, if you could only see them!"

4. *God in Flesh.* John goes even further now in his attempt to express Jesus' adequacy as God's word. He says, Jesus is God in the "flesh"—God in the form of a human body and mind. Michelangelo expressed his ideas in paint and marble; Beethoven in music; Turner in paint; Shakespeare in words; but God expressed himself in Jesus.

A boy finished his course in college with highest merits. He was offered the honor of being valedictorian, but he had a serious impediment in his speech. He wanted to express his thanks, however, and so he asked if he might say it with his flute, which he played beautifully.

I have a faded bunch of violets pressed in a book. I have had them since

1903, the year my father died. A friend of mine simply placed them in my hands and said, "Let these say my sympathy!" God places Jesus in our hearts and says, "Let him say my love for you."

Through Jesus the character of God is revealed. Sidney Lanier, after reviewing the great of earth, turns to Jesus and calls him the "Crystal Christ." All the rays of God's light shine through him. So John says that he "dwelt among us" and "we beheld his glory." The word "dwelt" means literally "tabernacled" or "tented," suggesting that wherever we wander this "Word" of God tents among us in our wanderings.

Moses and Jesus

Thomas Chalmers preached the commandments of God, but nothing happened. Then he became very ill and experienced God's love. When he recovered he preached the love of God, and people's hearts were warmed toward God. What the law could not do, God, by sending his own Son in the flesh, was able to accomplish. Why? Jesus was truth, as truly as the commandments, but he also was grace. The commandments leave one cold and helpless, but grace warms us and helps us. Moses was great, but Jesus had all that Moses had, and infinitely more. Jesus was full of truth and also of grace. Truth may make one harsh and surly and self-righteous; but grace and truth together make one kind and forgiving as well as strong and righteous.

The Reception of the Word

Many keep the door shut and do not let Christ in! See Holman Hunt's "Light of the World." "I want windows that will let the light in," I said to our architect during the planning of our church building. "Yes," he said. "It seems a shame for the light to travel ninety-two million miles and then for us to shut it out." Doesn't it seem a pity that Jesus came and gave his life for us and yet people do not take him in?

Witnessing the Word

"There was a man." That is the way God works. He uses people. So he grades us high. Otherwise we would be nobodies. Now we may be witnesses for him. John was great, not in himself, but in his message.

A minister once said to a critic, "Yes, I know, I am little, but I have a great message."

"Not I, but Christ, be honored, loved, exalted." John was not the light. He never made the mistake of thinking he was; but he gratefully, humbly, proudly pointed to the Light.

God sends his word. It is for us who have received his word to give that Word to others. Will you do this during 1943?

Baptist Leader

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

A noted scholar recently was asked what he considered the greatest problem confronting mankind. His reply was this: "Is the universe friendly?"

Through the ages men have been asking two questions about God; first, How can we know he exists? and second, What is he like? The author of Hebrews says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." But, believing that he exists, what is he like?

Developing the Idea

Jesus never argued the problem of God's existence. He simply took the existence of God as an established fact, and went on from there. However, in a day when young people are sometimes confused by the teachings of science, and when thousands of young people whom we now call our allies have been raised to believe in no God at all, we do well to know *why* we believe God exists. That, of course, has been one of the chief quests of the philosophers, and philosophy has advanced three major arguments in support of the reality of God. This is not the place to do more than mention them in passing. The first (the ontological argument, from the Greek word "to be") holds that God exists because the idea of him exists in our minds, and since man is only finite, he could not have conceived the infinite if the infinite had not revealed itself to him. God, therefore, is not an invention but a discovery, just as man did not invent electricity, but discovered it, and then set about to understand it and find out how it works. The second (the cosmological argument) holds that the cosmos, or the universe, runs with such mathematical precision that it must have been planned. It must, therefore, have had a planner, or God. The third (the teleological argument) holds that because there is evidence of a purpose or goal in the development of the universe, God not only must have made it, but must still be guiding his universe and working out his purposes in history.

But, as important as these arguments are, they are not the basis on which the religious man builds his faith in God. Though he accepts the support of logic, he nevertheless wants to find his God, not at the end of a syllogism, but in personal experience. It is because men experience God that they finally say, "I know that my Redeemer liveth." But if he exists, what is he like? Can we trust him, or must we fear him? Is he concerned with us

and our problems, or is he just impersonal Force? That has been one of the chief quests of the ages.

Men first believed that God (or gods, they weren't sure which) was whimsical. But the Hebrew people came to believe he was dependable. You could enter into covenant with him. The prophets said this dependable God was righteous (Amos) and a God whose nature is love (Hosea), but they still needed clearer revelation. Like the Greeks, they had the words for God, but needed a concrete illustration of what the words stood for.

Then Jesus came. And men said, "Here is righteousness" and "Here is love." Here they were indeed—as the world has never seen them before or since! In Christ they saw the nature of God.

We believe, therefore, that Christ is God's revelation of his own character to the world. God is righteous, as Jesus was righteous. His nature is love, as Jesus' nature was love. What Jesus was, God is.

We can believe it because Jesus said so. When we want to know the last word about a secular subject, we go to the greatest authority in that field—Eddington or Jeans in physics; Einstein in mathematics. In the realm of religion we go to Jesus as the supreme authority. "Never man spake like this man did." "He spake as one having authority and not as the scribes."

We can believe it because Jesus lived it, and in doing so he became the most winsome and spiritually compelling person who has ever lived. We can believe it, finally, because when we live it, when we fulfill God's will by following Christ, it gives us peace within, and releases in the world the kind of power the world most needs for its healing.

Applying the Lesson

Read the first chapter of John again, using Raymond Brooks's suggestion of substituting the word "idea" for "word." Does it help to bring out its meaning to you? (Brooks writes, "No man hath seen God at any time, but no man having seen that life full of grace and truth can fail to catch the idea.")

Discuss Charles Ellwood's thesis (*The World's Need of Christ*) that we will not get back to God until we get back to the teachings of Jesus.

Discussing the Problem

1. If God is like Jesus, what are his outstanding characteristics?

2. Paul says, "God was in Christ reconciling the world unto himself." In what areas does the world need to be reconciled to God's will? How can the church help to bring this about?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. A Blessed Beginning.

PRELUDE. Principal theme of the last movement "Symphony No. 1," Op. 68, Brahms, or the tune, "Mendebras."

CALL TO WORSHIP. Read Psalm 33: 1-3, and ask all to repeat verse 4:

"For the word of the Lord is right; and all his works are done in truth."

INVOCATION.

"Another year is dawning,
Dear Father let it be,
In working or in waiting,
Another year with thee."

Amen.

HYMN. "Another Year Is Dawning," or "Ring Out the Old, Ring in the New."

PRAYER. O God, Our Father, we thank thee for the gift of a new year; for its wondrous possibilities and its high privileges; for the glory of a new beginning; for the path of days stretching out before us. Grant, Lord, we pray, that our journey started so blithely today may come to a close with the same heartfelt love that we feel for thee and our fellow-men in this hour. For Jesus' sake. *Amen.*

SCRIPTURE READING. Hebrews 1: 1-10.

HYMN OF ASPIRATION. "God, Who Touched Earth with Beauty."

PRESENTATION OF RESOLUTIONS FOR 1943.

Being assembled in the house of God, and having come together in his name, we do gratefully accept our Lord's gift of a year of life, and do highly resolve:

To strive to be poor in spirit, not thinking of ourselves more highly than we ought to think;

To mourn over all unredeemed brothers and sisters, and over our own failings and shortcomings before God;

To be meek, knowing that it is not by might nor by power, but by the Spirit of the Lord that great things are done;

To hunger and thirst after the bread of life and the water of life;

To be merciful, since God will forgive us even as we forgive others.

To be pure in heart, with the hope that we shall see the Master by the way;

To be peacemakers in a world where hatreds and prejudices are the rule, and to make sure that we begin within ourselves;

To be faithful witnesses to the love of Christ, even though we are persecuted and despised in consequence.

HYMN. "O God, Our Help in Ages Past."

BENEDICTION.

POSTLUDE. "Forward Be Our Watchword."

Jesus Instructs a Great Teacher

John 3: 1-16

John 3: 1-16

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the

sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

KEY VERSE: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16*

TO BE READ EACH DAY

Jan. 4. M. The Birth from Above. John 3: 1-13

Jan. 5. T. The Faith That Saves. John 3: 14-18

Jan. 6. W. Life for a Look. Numbers 21: 4-9

Jan. 7. T. Begotten of God. 1 John 5: 1-5

Jan. 8. F. The End of Your Faith. 1 Peter 1: 3-9

Jan. 9. S. Love Redeeming and Reconciling. 2 Corinthians 5: 14-21

Jan. 10. S. "Learn of Me." Matthew 11: 25-30

SCRIPTURE SAYS

By W. W. Adams

After the Prologue, John undertook to record those facts that prove Jesus to be the Messiah.

1. The Forerunner's witness of Jesus (1: 19-28).

2. Jesus wins disciples (1: 29-51).

3. Jesus turns water to wine (2: 1-11).

4. Jesus at the Passover (2: 13-25).

Read these records in detail. Here we see Jesus in action. We also see the testimony of John and of Jesus' early disciples, as these recognized Jesus to be the Messiah. We see in particular the immediate background of today's lesson.

The title of our lesson calls attention to the presence here of two teachers. Nicodemus, is, of course, "the great teacher." His greatness is not discussed; but it is clear that he was a great teacher. We shall note in brief what is known of Nicodemus.

Jesus is the other teacher. The importance of the content of Jesus' instruction here has long been emphasized. The teaching about the new birth, along with the prediction of the Messiah's atoning death, leading up to John 3: 16, has made this passage the best known, perhaps, of all New Testament records. The significance of this message and

the manner of presentation make it clear that Jesus is a far greater teacher than Nicodemus. The teaching is recorded for us, and its greatness becomes apparent as we analyze it as to both the method and content.

I. A Great Teacher (John 3: 1)

We begin with Nicodemus—a great teacher. Our specific information regarding him is limited, but it is important. His greatness is threefold.

1. *Great in character.* We find out more about Nicodemus at a later period. Read John 7: 37-52. Note especially verse 51. His fellow Jewish rulers were condemning Jesus without having given him a fair trial. Nicodemus sought to come to the rescue of Jesus, pleading that justice be done. This required no small amount of courage on the part of Nicodemus. Read also John 12: 37-43. Here we see that unbelieving Pharisees had adopted the policy of excluding from the synagogue all who openly professed faith in Jesus as the Messiah. This fact kept many believers from making known their faith in Jesus. This shows more clearly something of the daring of Nicodemus in openly defending Jesus.

The character of Nicodemus comes to light again in John 19: 38-41. He joined with Joseph in giving Jesus a

decent burial. Both men clearly were now secret disciples of Jesus. Let us not belittle their fear of the other Jewish rulers. Let us, rather, see the true character of these men. There was something real and genuine about Nicodemus.

2. *Great in Position.* The records tell us that he was "a ruler of the Jews" (John 3: 1). We learn that he was "one of them," one of the Pharisees, and a member of the Sanhedrin (John 7: 50). This indicates that Nicodemus was a man of mature years, a recognized leader among the people. Even Jesus calls him "a master [teacher] of Israel" (John 3: 10). The Pharisees, along with their scribes, considered themselves the true teachers of Israel, basing their claims upon the Mosaic Law.

3. *Great in Spirit.* Nicodemus was different from most members of the Sanhedrin. We have seen that already, in connection with the later events cited above. The incident that forms the basis of this lesson shows that he was great in spirit. Nicodemus could recognize merit wherever it existed. He saw in Jesus evidences of more than human power. The other Pharisees saw that evidence also. But they hastily dismissed the evidence, since it did not square with certain other ideas dear to them. But not

so with Nicodemus. He would go and see! Though he went at night, he went. The other Pharisees did not go. Whatever else is said, recognize in Nicodemus the spirit of a great man, a great teacher, a great student.

II. A Greater Teacher (John 3:2-16)

Jesus is the Master Teacher. This fact stands out in this story in several points.

1. *Gaining Attention* (John 3:2). No teacher has ever equaled Jesus in this particular. That is in evidence here as elsewhere in the Gospel records. We who would be teachers need to recapture Jesus' method at this point.

Does it come as a shock to discover that this great discourse, Jesus with Nicodemus, came about in very simple fashion, as simply one link in a long chain of events? Jesus did not announce in advance that at a certain time and place he would deliver a message on the subject of "The New Birth." No, like all other messages of Jesus, other events prepared the way and provided the occasion for this teaching.

How did Jesus gain the attention of this great teacher? He simply went about his regular work of serving the people, meeting their needs. Read John 2:23-25. The crowds were assembled in Jerusalem for the Passover. Jesus cleansed the Temple. Then he went on doing miracles. The people saw these miracles. They were not "stunts"; they were not deeds done to meet the popular demand for signs. Like all other deeds of Jesus, they were done to meet the people's needs, all of them: spiritual, mental, physical.

These signs led many to believe on Jesus. They set Nicodemus to thinking. His clear logic and his hunger for the truth led him to interview Jesus at night. He would go "at night," in order to keep from stirring up unnecessary wrangling among his comrades. His logic was solid. "Rabbi, we know that thou art a teacher come from God." And why do we know this? "For no man can do these miracles that thou doest, except God be with him."

The principle here disclosed is of basic significance. It was Jesus' works that attracted and gained the attention of Nicodemus. Jesus could have preached and argued regarding his divine origin and person day upon day, and he never would have gained the attention of this great scholar. But his works, miraculous deeds of helpfulness, succeeded in doing so. Let any preacher who is disturbed about *empty pews* ask himself this question: "Why are the unbelievers not seeking me out to inquire about Jesus?"

2. *Gripping Attention* (John 3:3-4). Jesus had attracted the attention of Nicodemus. Could he now grip that

attention and fan it into genuine interest? Jesus shocked, startled, this great teacher. "Except a man be born again, he cannot see the kingdom of God." Even Jews, including a Pharisee, must be born again before they can see the Kingdom! Nicodemus had assumed that being born a Jew made one a member of the kingdom. Yes, Jesus knew how to grip the attention.

How well he had succeeded is evident from Nicodemus' childish reply. "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" The necessity of a second birth was a strange idea to Nicodemus. Jesus had now made the second step necessary in the process of great teaching.

3. *Holding Attention* (John 3:5-9). Observe how Jesus arouses the interest of Nicodemus. Now he slightly changes his language, and describes the new birth as "of water and of the Spirit"—a phrase that has led to endless discussion. Instead of *seeing* the kingdom, he now speaks of *entering* the kingdom.

Does *water* here refer to one's physical birth? or to water baptism, immersion? or to something else? All Jews were familiar with the uses of water in their ablutions. Moreover, through John the Baptist, immersion had come to have distinctive symbolical meaning with reference to the Messiah. Most likely, therefore, Jesus is here using both words—the one most familiar to Jews, and the one most significant in Jesus' work and teaching—to refer to the one spiritual birth.

Jesus went on to make very clear the necessity of the spiritual birth, in order to share his kingdom. The physical birth is not enough; there must be a spiritual birth. The reality of the spiritual birth cannot be denied merely because you cannot explain it. Look around you. You know the wind is blowing, although you cannot see it. You do not know its origin or its destination; you know it only from its effects. So it is with the spiritual birth. Yield to the Spirit and you will know his reality; you cannot explain it, but you will feel its power as surely as you feel the wind in your face.

4. *Directing Attention* (John 3:11-15). Having gained, gripped, and held Nicodemus' attention to the point of complete absorption, Jesus then directed that attention in several pointed statements. Here they are in outline form:

- a) As a teacher in Israel, you should know these things.
- b) We know what we are teaching.
- c) You are not willing to receive our witness.
- d) Your dullness in apprehending the most apparent facts regarding the kingdom, such as the need of an inner trans-

formation, makes it most difficult for me to lead you on to the more difficult truths involved.

e) I, the Son of man, the Incarnate One, am the only one in position to give this new birth.

f) Eternal life is to be available through faith in the Son of man, soon to be lifted up, as Moses lifted up the serpent. You asked me, Nicodemus, how these things can be. I have answered you. Faith in the Son of man who must be lifted up makes possible the new birth that is essential to entrance into the kingdom.

5. *The Message in Summary* (John 3:16). Scholars have never settled whether or not John 3:16 came from the lips of Jesus, or from the pen of the writer of the Fourth Gospel. In either case, this verse gives us, not only the message of Jesus to Nicodemus, but a summary of the gospel message, as presented by all four Gospels.

In what mood, with what convictions and ideas, did Nicodemus leave Jesus? Had Jesus succeeded in teaching the great teacher?

LESSON APPLIED

By Howard K. Williams

The third chapter of John is one of the priceless chapters of the Bible. It will bear reading thoughtfully many times.

"There Was a Man"

And he was a man; a real man. We owe a great debt to the apostle John and the Holy Spirit for introducing Nicodemus to us. Nicodemus is mentioned only in John's Gospel. I wish more had been written about him, but what we have makes us admire him greatly. Let us look at him.

He was "of the Pharisees." Now, I know the Pharisees have a bad name, but they were not altogether bad, and not all of them were bad. The Pharisees were students of religion, and Nicodemus was a student. Being a student is a state of mind. He was interested. He wanted to know. The Pharisees had their opinion of Jesus, and Nicodemus shared their opinion, but after all it was a second-hand opinion. He wanted a first-hand opinion, and so, although he was a ruler of the Jews, he came to see Jesus.

A friend of mine recently suggested an interesting connection between this and the previous chapter, and I believe it has real merit. In 2:23-25 we are told that Jesus was in Jerusalem at the Passover and that many people believed on him when they saw the miracles he performed, "but Jesus did not commit himself unto them, because he knew all

men." Jesus knew that any faith based merely on the external evidence of miracles would not last through the storms of life. "But there was a man of the Pharisees, named Nicodemus," to whom Jesus did commit himself, because Nicodemus, though he was impressed by Jesus' miracles, yet knew that these were not sufficient evidence, and therefore came to the miracle worker to find out about him personally. He was not satisfied until he met Jesus face to face.

So he came to Jesus, and Jesus saw there was something better than faith in externals in Nicodemus. Jesus knew he could commit himself to him. Is your religion merely external? Is it a matter of observing this and that form or duty? Or do you come to Jesus and sit at his feet and learn of him?

There are some exceedingly suspicious people who always suspect others of low motives. So some say of Nicodemus, "He came to Jesus by night because he was *afraid* to come by day." I do not believe that. Three times we meet Nicodemus in the Scriptures: first here; then in John 7:50-52; and again in John 19:39. In chapter 7, he protests to his fellow members of the Sanhedrin that it is unjust to condemn Jesus without a fair trial. And in chapter 19 he helps Joseph of Arimathea prepare Jesus' body for burial, and brings a "mixture of myrrh and aloes, about a hundred pound weight"—a quantity so large that it could not possibly all be used on one body. Like the alabaster box of ointment, it was an extravagant gift. It took courage to raise an objection in the Sanhedrin against their blind hatred of Jesus; and it took courage to identify himself with Jesus after Jesus' tragic death.

Evidently *John* did not think meanly of Nicodemus. Perhaps Nicodemus came to Jesus by night, because that was the only time when both were at leisure to talk things out. What a privilege to spend the mystic hours of the night in the company of Jesus! And yet, any one of us may have that privilege now—every night!

"Rabbi, We Know"

1. "*Rabbi*." Here was one of the leading teachers of his day acknowledging the fact that Jesus was a teacher who deserved attention. This was a good starting point, but not enough. Those who go no further than that do not have real Christianity; they have only a system of ethics. Jesus is not satisfied to take his place in your life as a mere teacher.

2. "*We know*." *Who* knows? Nicodemus belonged to a party which believed certain things quite definitely. Being a leader among them, he knew what they stood for. He knew that the

Pharisees agreed that Jesus was a teacher. They could not deny his credentials—the miracles he performed. Nicodemus shared their belief. It was a sort of regimented belief in Jesus. Nicodemus practically said, "We Pharisees believe you are a teacher, as evidenced by your miracles." That is about as far as he could go before Jesus interrupted him with what at first may seem entirely irrelevant, but which actually was very much to the point, "Except a man be born again. . . ."

Corporate belief in Jesus is not enough. Each individual must have his own faith. Regimented action is not new, nor is it a thing of the past. Today most of us lose ourselves in the crowd. We find out little for ourselves. We *think* we think; but, as a matter of fact, we most often merely accept thoughts already made for us. The totalitarian governments hand out the thoughts to be accepted by their people. War tends to make even democratic governments do it, too; and we dare not question those thoughts for fear of being considered unpatriotic. Labor leaders hand out tenets to be accepted by the unthinking members and make them think they think. And even in religion we accept what our denomination is supposed to believe, and we say we know this or that, when really we have not given it a thought in most cases. We Baptists believe in the Lordship of Jesus, in the authority of the Bible, and so on. *We* believe, but do *I* believe? I have found many who say they believe, but when questioned they do not have any idea of the meaning of what they say they believe. Jesus says, You must be "born anew" or "born from above." That is, as an individual you have to get into a world before you can have any knowledge of that world, whatever kind of world it may be.

Jesus says this to Nicodemus and to you and me. "I don't see what you see in church!" a person may say to you. Of course he doesn't, because he has not been born into the spiritual world! A worm probably sees no beauty in the sunset. The well-known retort of the painter Turner to his critic illustrates this point. "I never saw a sunset like that," said the critic, as though there never were such colors in nature. Quickly Turner replied, "Ah, but don't you wish you could?" Do you see the beauty of Jesus; have you felt his saving power? Oh, but don't you wish you could? Well, then, there is only one way. You must be "born anew," born into the world of Jesus. You cannot even see the kingdom of God until you are born into it.

How?

"*How can a man be born when he is old?*" The older one is the more diffi-

cult it is. "Heaven lies about us in our infancy," but we get farther and farther from it as the years go by. In any case, birth is a miracle. Physical birth is a miracle. So is the birth of a man from love of sin to love of Christ. Jesus does not attempt to explain. He simply tells the conditions. We must be born of water and spirit; a public putting off of sin in the act of baptism and a real, vital heart-acceptance of Jesus. We cannot see the kingdom except our eyes are opened. We cannot enter it except by a public and complete abandonment of the old and a complete spiritual renewal. This is the law of life in the *flesh*, the *mind*, and the *spirit*.

The sailor does not need to know the origin or theory of winds. All he needs to know is how to set his sails to the winds. "So it is in the spiritual life," says Jesus.

The next words of Jesus carry us back to the wilderness days and the serpents. (See Numbers 21:4-9.) There were some then, no doubt, who scorned to look upon the serpent. "How could *looking* cure a poisonous bite?" But the fact remained, in spite of the mystery, that those who looked, lived, while those who refused, died. "How can the death of Christ on the cross twenty centuries ago save me?" I do not know, but somehow I feel his power in my soul, and the grateful forgiveness of my sin, when in contrition I come to him.

Why?

On the Thames Embankment in London stands a monument called Cleopatra's Needle. When this ancient Egyptian obelisk was about to be set in place there, it was decided to place beneath it in a space prepared for the purpose, some mementos, in case a coming generation, thousands of years later, should displace the monument. So coins, weights and measures, newspapers, photographs of a dozen beautiful women, hairpins, various articles of clothing, a translation of the hieroglyphics on the obelisk, and a *Bible* text translated into 215 different languages were placed in the base of the monument. That text was John 3:16, Jesus' reason that God wants men to be born from above. This text was chosen because no age can well do without the glad tidings that God loves us. May they in that far-off century, and we today, respond to that love!

So Nicodemus and Jesus met that night "face to face; mind to mind; and heart to heart." In the same way we must come to him. And we must respond to him and believe on him if we would know God and become members of his kingdom.

It is not enough for God to love men. Men must know that God loves them and must love him in return.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

L. Parrington designates one of the periods in American thought as "romantic idealism." Surely that characterizes much of our thinking in recent years. We have been romantic rather than realistic. Rejecting the stern realism of the gospel that recognized the reality of sin, and called for transformation of life through repentance and faith in Christ, we have tacitly believed in "automatic progress." Every day in every way man was bound to get better and better!

Developing the Idea

For years, says Leslie D. Weatherhead, we have struggled under the "illusion of progress." We could travel faster. Therefore we thought we were going forward. We could talk around the world. We thought that was all that was needed, forgetting that mere facility of communication was no guarantee that our message would be one of greater friendship. Moreover, he points out, we were swept into a false sense of inevitable progress by the thought of evolution. After all, men like Darwin and Spencer were saying, since natural selection worked by and for the good of the individual, progress was a "beneficent necessity," something man could not prevent; it was bound to happen. Civilization was in an elevator that was sure to go up. We were on our way to perfection. It was merely necessary to give man time to invent enough, know enough, think enough, evolve enough, and he wouldn't need God; he would be able to save himself.

The Second World War has waked us up, and what a rude awakening it has been! The evils that have cursed the world so long are back with greater powers of destruction at their command than ever before. It is not that man doesn't know enough. He's not good enough. And he would not be good enough until he recognizes his own sinfulness and is willing to acknowledge the sovereignty of God in his life.

O world! Politics can't save you. Science can't rid you of your sins. You must be born again by the indwelling of the God who was in Christ if your people are to live together in peace and harmony. And you must be made up of people who have been born again; who have been willing to give God first place in their lives; who seek through fellowship with him, not to be conformed to this world, but transformed by the renewing of their minds, that they "may prove what is that good, and acceptable, and perfect will of God."

There are certain concepts that help to clarify the meaning of this process of being born again. One is conversion, and conversion comes from a Latin word meaning "to turn around." To be born again, then, is to be turned away from self, and started in the direction of God.

The story of Lot is a tragic story. It does not make pretty reading, especially where it tells of Lot fleeing with his daughters to hide in the mountains beyond Zoar. But there is a verse, some chapters before that, which indicates how the story might turn out. "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom (Gen. 13:12)." He was not in Sodom, but he was headed in that direction, and that was the beginning of the end for Lot.

To say we are followers of the Christ is not to claim perfection. No one of us is perfect. But we are trying to follow him, so that the *tendency* of our lives is toward God rather than toward self. To follow Jesus is to be willing to be turned around and headed in the direction of that which is pleasing in God's sight.

To be born again is to have the mind of Christ. Paul says, "Let this mind be in you, which was also in Christ Jesus." Jesus sensitizes us to the things to which he was sensitive. The danger of modern life is that we can so easily become callous. There is so much of sin and suffering around us that after a while we fail to notice it as we should. Sometimes we become so familiar with forms of worship that we fail to be as sensitive to God's spirit as we ought. Place an iron bar under a paper and sprinkle iron filings on the paper. They fall helter-skelter. But stroke the bar with a magnet, so that it becomes magnetized, and the filings soon arrange themselves in a pattern determined by the lines of magnetic force. When Christ comes in to magnetize our souls, our actions soon line up in keeping with God's will. And what the world needs is for people to live so close to Christ that they will try to work out God's will in relation to each other.

Applying the Lesson

Study the way Jesus dealt with individuals. On the basis of these studies, state what it meant to Peter to be born again; to Zacchaeus; to James; to John.

Discussing the Problem

1. Why are science and education inadequate to lift men from their sins?
2. State Nicodemus' problem, as you see it, in your own words. Discuss the implications of Jesus' answer.
3. Why are we so reluctant to speak with others about their religious life? How can we overcome this hesitation?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Lord of Knowledge.

PRELUDE. Tune, "Austrian Hymn."

CHORAL CALL TO WORSHIP. The first stanza of "Men and Children Everywhere," or "Come, Thou Fount."

INVOCATION. The pianist may play softly while the leader reads the first stanza of "Spirit of God, Descend Upon My Heart."

HYMN. "Lord, Speak to Me, That I May Speak."

WORD OF DIRECTION. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, . . ."—Phil. 3:10.

SOLO OR QUARTET SELECTION. "O Send Out Thy Light and Thy Truth."

QUIET PREPARATION FOR PRAYER. The leader may rise, hold up his hand for silence, and then bow his head. The pianist will play, "Lord for Tomorrow and Its Needs," or something in similar vein. When the proper atmosphere has been produced the leader may ask for sentence prayers, as follows:

For hearts receptive to the truth as it is found in Christ Jesus.

For minds disciplined by true knowledge growing into wisdom.

For purposes of life directed toward the bringing in of the kingdom of God.

For zeal in seeking out what is right.

(The leader may close with extempore prayer.)

THE MORNING LESSON. Philippians 3:7-15.

SCRIPTURE RESPONSE HYMN. "Saviour, Thy Dying Love."

THOUGHTS ON THE THEME.

A great university has been named "The Cathedral of Learning." The phrase is not unhappily chosen. We think of a cathedral as a place in which to worship God, and yet, in our worship, we are learning the most essential lessons for life. All true churches are "cathedrals of learning." And all schools where there is reverence for truth ought to be places where God is found.

A young minister, registering for a science course, found himself among a large class of teachers. Before the class began, the professor questioned the youthful preacher, "Are you a teacher?"

"No, I am a minister."

As a gentle rebuke, the professor rejoined, "But was not Christ, primarily, a teacher? You and I are both trying to proclaim truth, each in his own way."

All honest scholarship should lead us to the One who announced himself as "the way, the truth, and the life."

HYMN. "Dear Master, in Whose Life I See," or "Open My Eyes, That I May See."

BENEDICTION.

Jesus Winning Souls

John 4: 1-42

John 4: 27-42

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh

harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

KEY VERSE: *He that reapeth receiveth wages, and gathereth fruit unto life eternal.*—John 4: 36a

TO BE READ EACH DAY

Jan. 11. M. Attention and Awakening. John 4: 5-15
Jan. 12. T. Conviction and Conversion. John 4: 16-26
Jan. 13. W. Fields White to Harvest. John 4: 27-38

Jan. 14. T. The Saviour among the Samaritans. John 4: 39-42
Jan. 15. F. Winning Individuals to Christ. John 1: 35-42
Jan. 16. S. Winning Crowds to Christ. Acts 2: 36-41
Jan. 17. S. Winning the World to Christ. Matthew 28: 16-20

SCRIPTURE SAYS

By W. W. Adams

Is Jesus our redeemer, or our example? How much senseless debate has centered around that question! Jesus could say, "Come to me," for salvation. He could also say, "Follow me"; that is, "Do, live, act as I do." Jesus is *both* our Saviour *and* our example. This fact is clearly set forth in 1 Peter 2: 21-25. The people who came to know Jesus best found in him life for their souls and a pattern to live by. He is in every sense our sufficient Saviour and example. We live *in* him and we should ever strive to live *like* him.

Do we who seek to be faithful in proclaiming to men Christ as Saviour, strive likewise to imitate him in our efforts to win men to Christ as Saviour? If the Son of God found it necessary to supplement his preaching with wise methods of dealing with individual persons, how much more necessary it is for us to give great care to this matter! Our Scripture lesson today sets before us a splendid example of Jesus as a soul-winner.

Last Sunday's lesson left Jesus with Nicodemus. Let each student read carefully John 3: 17-4: 26. Note Jesus' penetrating words regarding the reason that evil men will not come to the light; also John's splendid testimony to Jesus, and his estimation of his own position and worth as distinctly subordinate to

Jesus. All of John 4: 1-26 makes up the immediate background of the printed text in today's lesson. Note carefully the details in this section: how Jesus led the woman logically and naturally from one interest to another, and finally to the one central need. We come, thus, face to face with Jesus as he is winning souls.

I. Overcoming Difficulties (John 4:27)

Jesus faced no easy task in winning this Samaritan woman. One wonders if there could ever be more difficulties in the way, in dealing with any one person. We list these difficulties without a lengthy discussion of each.

1. *Bodily Fatigue.* Note John 4: 6. It was near the end of the day, when Jesus sat upon the well to rest. Doubtless he had traveled far that day. Jesus could have excused himself from vigorous thought and conversation on the ground that he needed physical rest. But he pushed this difficulty aside.

2. *Racial Antipathy.* It was necessary (binding) for Jesus to go through Samaria (John 4: 4). But was it? Most Jews would have answered, "No." For Jewish pilgrims going from Jerusalem to Galilee, or vice versa, usually avoided Samaria, going by the Jordan Valley route. Only in going directly from Judea to Galilee was it necessary to go through Samaria. Jesus deliberately chose to go that way. In doing this and in talking with the Samaritan woman, Jesus swept

aside racial antipathy. Ponder John 4: 9.

3. *Religious Intolerance.* This is closely akin to racial intolerance. There had been bitter disagreement between Jews and Samaritans regarding the proper place to worship. From the Mosaic requirements, the Jews argued that only in Jerusalem should men worship God. The Samaritans contended that "in this mountain," Mount Gerizim, was the place for Samaritans to worship. The well at which this conversation took place was situated at the foot of Gerizim. Altars had been placed here by the patriarchs, Abraham and Jacob (Gen. 12: 7; 33: 20). Read also Deuteronomy 11: 26-29. Sanballat, under Persian authority, had erected a temple on Mount Gerizim in 432 B.C. Though this temple was destroyed in 129 B.C. by John Hyrcanus, Samaritans continued worshiping here. This brought Samaritans and Jews into constant conflict. But Jesus ignored this contention in dealing with the woman at the well.

4. *Sexual Discrimination.* In Jesus' day, a gentleman would not be found talking publicly with a woman, not even with his own wife. But Jesus would not let this custom stand in his way. When the disciples returned to Jesus and found him talking with a woman (*a* woman, not *the*, in the Greek), they "marvelled." It was quite unusual! Out of respect for Jesus' feelings, they did not ask him questions regarding his con-

International Sunday School Lessons

versation with the woman, but nevertheless they were shocked. Jesus, however, was more concerned with saving souls than with avoiding the criticism that might result from breaking an accepted social custom.

5. *Character Defects.* This was a sinful woman—really “a bad woman.” And Jesus knew it without being told. Five husbands! And living with a man not her husband. The Pharisees of the day would have scoffed at the idea of giving any attention even to a Jewish woman of so low a grade. But not so, the Son of God! The more sinful a person, the more eager was Jesus to help.

6. *Materialistic Interests.* The woman, at first, was interested in the well, and in water to satisfy her physical needs. Jesus led her to a concern for food and drink for the soul. Thus we see Jesus overcoming all difficulties that lay in the way of winning this sinner to a better life.

II. Small Beginning (John 4: 28-29)

“The woman then left her waterpot.” Why? Was she embarrassed at having been caught talking with a man publicly? Or was she excited over the things just revealed to her—Jesus’ knowledge of her past, his claim to be the Messiah, his annunciation of the time coming soon when God would look only upon the spiritual condition of his worshipers? Or was she so bent on hurrying home to tell her people of her new discovery that she decided not to bother with the waterpot?

She ran to her people. She extended an urgent invitation to them, “Come, see a man.” She made two statements designed to persuade them to go to see Jesus. *First*, he “told me all things that ever I did.” He must be more than an ordinary man! *Second*, “Is not this the Christ?” The Greek here shows that she indicated by her question that she expected a negative answer. “This cannot be the Messiah, can it?” Thus she made it an issue between them and Jesus, not between them and her. If she had stated clearly that she had concluded that this man was the Messiah, she would have involved herself in wrangling with them. She wanted them to go to talk with him and see for themselves.

But it was, at best, a small beginning. Was Jesus disappointed, as he saw her leave, and as he felt called upon to explain his unusual action to his shocked disciples?

III. Seeking Helpers (John 4:30-38)

Jesus, of course, turned to his disciples without knowing that he would soon have many inquirers, coming out of the village. He did not know at the moment that the woman would lead

many of her people to come out to see him.

1. *The Question of Food.* The disciples were pleading with Jesus to eat. They had succeeded in securing the food needed (cf. vs. 8). “Master, eat,” they said over and over. Jesus replied that he had meat of which they knew nothing. The disciples became entangled with his words. Could it be that someone had brought him something to eat in their absence? Jesus had led the woman from her interest in physical water to an interest in water for the soul. He would now deal with the disciples in similar fashion.

2. *Jesus’ Food.* Jesus’ basic sustenance was to do the will of his Father and to finish (bring to completion) the work he was on earth to do. He looked forward to the day when he would be able to say that he had finished that work (John 17:4). To him the sweet consciousness of doing the Father’s will was more nourishing than any amount of physical food apart from such consciousness!

3. *The Harvest.* In Palestine, more than four months separate seedtime from the harvest. We have in verse 35, therefore, not a proverbial saying, as some have thought, but a simple statement that the harvest at that time was four months away. Starting with that fact, Jesus made an impressive appeal for helpers. “Lift up your eyes, and look on the fields; for they are white already to harvest.” The fields were full of human beings, like the woman Jesus had been dealing with. And there was no need of waiting for this harvest. The prophets had been sowing the seed. Likewise John the Baptist, and Jesus, too. The sowers and the reapers could now rejoice together. Jesus pointed out the fact that his disciples could go out into the ripened harvests and reap what they did not sow.

Thus in two ways Jesus is seeking to enlist helpers in winning souls. By calling attention to the supreme need of, and satisfaction in, doing the Father’s will, and by stressing the urgent need of reapers now to save the harvest.

IV. Larger Harvests (John 4:39-42)

During this conversation with the disciples, Jesus’ conversation with the woman, and her testimony to her neighbors, began to bear fruit. A larger harvest began to come in. Here are the prominent facts in this story.

1. Many Samaritans believed on Jesus, as a result of the testimony of the woman regarding Jesus’ knowledge of her past.

2. The Samaritans sought Jesus and begged him to tarry with them.

3. Jesus heeded their requests and remained with them two days, preaching the gospel to them.

4. This further teaching won still more believers.

5. These, then, said to the woman that their belief now rested, not upon her testimony regarding Jesus, but upon their own firsthand knowledge of Jesus.

6. They now knew that Jesus was the Messiah, the world’s Saviour.

Did it pay Jesus to overcome the difficulties involved in winning this sinful woman?

LESSON APPLIED

By Howard K. Williams

What a charming picture this is! A picture of Jacob’s well. Today there is a church built over it. That is a pity. When I was there, only the basement had been completed, and I could at least imagine what the well was like in Jesus’ day.

Jesus with his disciples came up one day from Judea, walking northward through the hills on their way to his home in Galilee. He sat on the curb of this well. He was tired, hungry, and alone. His disciples had gone to the near-by town to get some food.

As he sat there he caught sight of a moving object coming down the hill. It turned out to be a Samaritan woman from the little town of Sychar on the hillside. She had come with a great earthen waterpot to draw water from the well. Read the beautiful story. Then let us discuss the significance of this conversation between Jesus and the woman.

Jesus

We never grow tired of looking at Jesus. In this picture we see two phases of Jesus’ personality.

1. *Human.* In describing Jesus I might say he was *divinely* human, as God meant us all to be. Note why Jesus left Judea. He left because he did not want to be compared with John in such a way that John’s work would be depreciated (4:1). Too many of us love to get ahead of others. A lady in the country said to me early in my ministry when I had received a “call” to a larger church, “You are going, aren’t you?” I asked, “Why should I?” She said, “Well, you ought always to try to get ahead!” Ahead of whom? I wonder. True worth is in being, not getting ahead of somebody else. Jesus as a man was always a gentleman.

Then, too, Jesus was a *universal* man. Though he spoke with the dialect of Galilee, he was not provincial and prejudiced like the Jews of his day. They avoided Samaria. Jesus felt an inner compulsion to minister there. “He must needs go through Samaria.” Because of his utter lack of provincialism he belongs

to all peoples and all ages. He is timeless. As Bryant says of the forests, so we may say of Jesus, "Grandeur, grace, and strength are here." He was a manly man, yet with the gentleness of the finest woman. Artists of different races paint him as the finest type of their own race, with the features of their race. Because of this universality of Jesus it is possible both for college students trained in the arts and sciences and for African natives only a step from barbarism to sing with equal enthusiasm,

"All hail the power of Jesus' name."

Although the delegates to the Parliament of Religions which met in Chicago a few years ago represented widely different ideas and ideals, yet they could agree on one thing at least, the Lord's Prayer.

He was a man in *body*. He sat, tired and hungry, on the curb of the well. Having taken on himself the form of man, he became obedient to the laws of man, and so "he knoweth our frame."

2. *Divine*. But when we have exhausted language in telling of Jesus' manhood, we have left unsaid that which makes Jesus supremely unique. This extra quality caused the woman to wonder, as it caused everyone who met him to wonder. She recognized, as Nicodemus and wise men everywhere have recognized, that "never man spake like this man." Personally, I cannot see how anyone can study the life of Jesus without knowing that he is more than a mere man, even the very best sort of man. He was God-Man, and not merely a *good man*.

A Woman of Samaria

Picture this woman. She was an attractive woman, with the sort of attractiveness that other women fear. Perhaps every woman in that little town had warned her husband and her sons to beware of her. She had probably gotten to the place where she tossed her head and said, "I don't care what people think!"

She was arrogant. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" She knew how the Jews hated the Samaritans and how the Samaritans reciprocated. She was a woman, and women were not considered men's equals. So she assumed an arrogance toward this stranger at the well, and tossed her head as she asked her question.

Then she became doubtful, and her next question was more polite. Now she addressed him as "Sir." Here was a different sort of person, she thought. She began to show respect for him. He was not like other men whom she knew only too well.

But she was limited by materialism. What a fine thing it would be if she

did not have to come so often and carry that heavy pitcher of water up that hill! It would be nice to have a spring near by. "Sir, give me this water, that I thirst not, neither come hither to draw."

She had low standards. She could marry and be divorced, and marry and be divorced, and even live with a man to whom she was not married, and still feel that she was as good as others. When Jesus broached the matter she did what we all like to do—she tried to change the subject. We do not like to discuss our own sins. We love to discuss the sins of others, but our own—that's different! So the woman proposed a much discussed question as to which was the right place for worship. The Jews said, "Jerusalem." The Samaritans said, "Gerizim."

I knew a man who, whenever anyone would try to talk with him about the church or his soul, would ponderously propound some silly question such as, "Tell me, where did Cain get his wife?" or else he would try to point out some mistake in the Bible.

Jesus and the Woman

Did ever such extremes meet? The wayward woman and the sinless Son of God! Yet with perfect naturalness Jesus crossed the chasm, by his simple request for a drink of water on a hot day. I suppose one of the best ways to make people care for us is to let them do us some little kindness occasionally. "If my father would only let me do something for him—even if it were only to get his slippers for him or unlace his shoes!" a fine-looking girl said to me one day concerning her very severe and self-sufficient father.

Jesus knew this fact of human nature and gained the woman's interest by his simple request. He never went about blatantly shouting at people. "Are you saved?" or "Are you prepared to die? I doubt that people would object to our speaking to them about salvation if we would do as Jesus did—lead up to it naturally and with sincerity. How naturally the mention of water led up to the water of life! Jeremiah speaks of living waters. Isaiah cries out, "Ho everyone that thirsteth come to the waters!"

"Living water." That is a beautiful expression. It brings to mind pictures of merry brooks, singing their way to the sea, and mighty rivers bearing great burdens lightly on their progressive way, cleansing, fertilizing, beautifying as they flow. Water is a symbol of abundant life. This woman at the well had been leading the wrong kind of life. She might have said with Hamlet,

"How weary, stale, flat, and unprofitable
Seem to me all the uses of this world!"

This living water is a satisfying, never-

failing water. "You were right," said a girl recently returned from a hospital. "In my severe pain I prayed. It was hard to concentrate because of my pain, but there came a great peace in my soul." This spiritual water that Jesus offers his followers brings them everlasting life.

I go to a farm sometimes for dinner. The well water is especially fine, and the woman who lives there is proud of it. But some time ago it was necessary to do some blasting on a building project not far away, and now at times the well runs dry. That never happens with the living water that Christ gives us. We can always depend on it. It is always available in unlimited quantities.

The Effect

1. *On Jesus*. When the disciples came back with food, Jesus was no longer hungry. His bodily hunger had been forgotten in the satisfying experience of leading a soul upward. "My meat is to do the will of him that sent me." Did you ever have such an experience, having even your physical hunger satisfied as the result of your efforts to win a soul to God?

2. *On the Woman*. The woman who returned to Sychar was not the same woman who had come down the hill to the well a little while before! A new something had caught hold of her soul, a new zest for life, a longing to be good and to tell of this wonderful stranger in Samaria. Jesus does that for anyone who really comes to know him and love him.

3. *On the People of Sychar*. They saw her come along the street. All the men looked at her. Some spoke to her. The women turned away. But she did not seem to think about herself. She began telling everyone about Jesus and urging all to go and see him. The remarkable change in her made them go, and they came back saying, "First we believed because of you. Now we believe through our own experience." At their request, Jesus stayed with them two days, and many others believed on him. His teaching and preaching brought about a spiritual revival in that little community.

The harvest still is great, but the laborers are very few. Do we pray? Do we reap for him? We should. And the best way is Jesus' way—the quiet, earnest approach of one who has met Christ, to one who has not, with a natural, sincere word about the power of Jesus. Charles Finney, the great personal worker, once said, "I was every day surprised to find that a few words spoken to an individual would stick in the heart like an arrow."

Will you speak to some soul today? A few words may change a whole life!

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Practically every person who is a Christian is a Christian because someone asked him to become one. It may have been a pastor, or a mother, or a Sunday school teacher, or a friend. In most cases, it is the personal work that follows up the preaching of the Word that wins the decision. It is easier to refuse the preacher's appeal in a sermon than the personal plea of a friend. Thus we are Christians because someone else asked us to be. And yet, what hesitancy we have about asking others!

Developing the Idea

Personal evangelism is an indispensable method of winning others to Christ—a friend speaking to a friend, a Sunday school teacher speaking to her pupil, the pastor speaking to a person who needs Christ, young people speaking to young people. How the church does need to encourage and train for this kind of evangelism!

J. W. Brougher once told of a Union soldier who, seeing a Confederate soldier running in the distance, yelled, "Stop, or I'll shoot!" But the other man kept on running and hid behind a tree. So the Northerner walked up to the tree and, sticking the point of his gun around the trunk, said, "Now, sir, come out of there!" And the man surrendered. The first part of the story, Dr. Brougher likened to mass evangelism. The second half, he said, was like personal evangelism, and it got results. One must not push the illustration too far, but it does serve to point out the effectiveness of the intimate, person-to-person witness.

Probably one reason why so many people hesitate to ask another about his relationship to Christ is that they have never put their own Christian experience into words, and so cannot describe it easily. One church in Columbus, Ohio, gets groups of its members together in a home, and each person present is asked to state in simple terms what Christ means to him. Some find it difficult at first, but the group gives them encouragement, and the pastor helps to draw out their expression by a few well-placed questions. The result is that many find Christ meaning more to them because they are prompted to think about the experience, and give expression to it. This method makes it easier for them to speak to those outside the church about their religious needs.

Incidentally, it deepens one's own Christian experience to try to win another to Christ. James Black tells about a businessman who was asked by his pastor to go and interview a fellow-

businessman about joining the church and becoming a Christian. Reluctantly he promised, and went to see his friend. During the conversation, he pointed out to his friend that he had talked to him about golf, about business, about politics, but never about his religious life. And his friend surprised him by saying, "I've often wondered why you didn't, since you are a church member and you knew I was not." Later they prayed together, and the first businessman came back to tell his pastor that during that interview "I got my friend and Christ got me." Which is one more illustration of the truth that he who loses his life for Christ's sake and the gospel's shall find it.

Sometimes our hesitation to speak to another about his relationship to Christ and the church is due to the fact that we do not feel good enough ourselves. Dwight L. Moody said, "No man can lead another closer to Christ than he is living himself," and there is much to that. On the other hand, Christ did not die to save perfect people, but very imperfect ones. Roland Q. Leavell says that after he became a Christian he tried to win an older brother who had never made any profession. And his older brother countered by saying, "Why, I'm better than you are now." That stopped Roland for a minute, and then he said, "Well, if Christ can use me as I am, think how much more he needs you." That got his brother and he, too, gave his life to Christ.

One way Christians have found helpful in keeping others on their hearts is to have a prayer list of those they hope to win. A prominent minister visited Dennison University, where his son was a student. He was entertained in the home of one of the professors. Imagine the minister's surprise and delight, in casually picking up the professor's Bible, to discover a prayer list in it with the name of his own son first on the list. When we pray for others we become concerned about them, and then it becomes easier to talk with them about the things of the spirit.

Applying the Lesson

Encourage the use of prayer lists.

Members of the class can be asked (probably in advance) to share with the class what Christ means to them.

Discuss the matter of prospects and how one can find who they are, and how the prospects can be followed up.

Discussing the Problem

Why do people hesitate to speak to another about Christ?

How can the church help to overcome this reticence?

In your opinion, would more personal work help the prayer meeting? How?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Lord of the Harvest.

PRELUDE. Selections from "Marche Romaine," Gounod; or the hymn tune, "Marion."

HYMN. "Hark, Hark, My Soul!"

OPENING SENTENCES.

Leader: "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. 40: 5.

School: "I will greatly rejoice in the Lord, my soul shall be joyful in my God."—Isa. 61: 10.

PRAYER. Our Father, we pause to consider the wonder of thy working in the souls of men. We marvel at the growth of a small seed of the Word, sown in a human life, how it flourishes and brings about the birth of a new creature in Christ Jesus. And we are the more awed in the knowledge that we, who are called to be laborers in thy vineyard, are privileged to bring in the precious harvest of immortal souls. Grant, we beseech thee, the presence of thy Spirit as we go forth to this holy task. In the name of our Lord. Amen.

SCRIPTURE READING. Jeremiah 31: 1-9.

SCRIPTURE RESPONSE HYMN. "We Have Heard a Joyful Sound, Jesus Saves!"

STORY.

A man owned a field. Every year he dropped seeds into newly plowed furrows. They sprouted and grew in the rich, dark earth. And every year the man sent workers into the field to bring in the ripened grain, that there might be food in the house. One year, however, the man sowed the seeds, and they grew, and the harvest was plentiful, but the man did not send the harvesters forth. There was no need for the food. So the land languished until snowfall with its heavy burden of uncut grain. And no man cared.

God owns the souls of men. As each generation comes forth he sows into the hearts of boys and girls the good seed of his Word. And the Lord of the harvest commands his laborers—apostles, and preachers, missionaries, and devoted laymen—out among the children, and young men and women, to bring back souls into the household of God. But his laborers have become careless in the reaping. Many generations stand ungleaned, and some now languish bearing the wasted goodness of God among a people who do not care. Is it because God has no need of more redeemed souls to serve him? Surely not! He needs every one. Will you help?

HYMN. "Christ for the World We Sing," or "I Love To Tell the Story."

BENEDICTION.

POSTLUDE.

Jesus the Great Physician

John, Chapter 5

John 5: 2-17

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

KEY VERSE: *Wilt thou be made whole?*—John 5: 6b

TO BE READ EACH DAY

Jan. 18. M. Healer of the Body. John 5: 2-9a

Jan. 19. T. Saviour of the Soul. John 5: 9b-18

Jan. 20. W. Calling the Great Physician. Luke 18: 35-43

Jan. 21. T. Rejecting the Great Physician. Matthew 8: 28-34

Jan. 22. F. Trusting the Great Physician. Mark 9: 17-27

Jan. 23. S. Honoring the Great Physician. Luke 17: 11-19

Jan. 24. S. "Who Healeth All Thy Diseases." Psalm 103: 1-5

SCRIPTURE SAYS

By W. W. Adams

Already we have seen Jesus playing the role of a great teacher, then the role of a successful soul-winner. Now we see him as the physician, ministering to a variety of needs.

Recall that, according to the brief outline we gave of John's Gospel, three Sundays ago, chapters 1-4 set forth proof that Jesus is the Messiah, God's Son. Then chapters 5-12 contain the record of growing hostility to Jesus. These two points, however, are not kept entirely separate in the record. The two phases of the story overlap considerably. Opposition to Jesus began to be manifest before we came to chapter 5. And some of the most convincing proofs of Jesus' deity and Messiahship are found in chapters 5-12.

But in chapter 5 we see the opposition to Jesus breaking out in a pronounced way. This opposition, moreover, is closely connected with Jesus' work as a great physician, Jesus revealed himself to men more by his works than by his words. In fact, by his works he set the stage, created the atmosphere, for his work as a teacher. His words threw light upon his works, and vice versa.

Let this fact be emphasized, though it has been noted more than once in these expositions, that although Jesus' miracles

revealed his person and prepared people's minds and hearts to accept him as Saviour he did not perform them primarily for that purpose. He did not heal men in order to advertise himself. He healed first of all because he loved people, because he had compassion on them in all of their distresses, because he delighted to minister to their needs.

Let us clear up one more point before we consider our Scripture passage in detail. Our English translations, of course, are made from Greek manuscripts. Now, all of the oldest and best manuscripts omit the latter part of verse 3 and all of 4, "waiting for the moving of the water," and on through the words "whatsoever disease he had." This fact troubles many people, but not those who really understand the facts involved.

Verse 7 is genuine. Periodically the water in this pool appeared to be "troubled." It would bubble up with considerable violence. Various attempts have been made to locate this pool, and to account for the occasional disturbance. Several conjectures are possible, but no one is absolutely conclusive. For example, in the Valley of Kedron, south of the Temple, there is the Virgin's Well. Here a natural spring does cause a periodical bubbling of the water. This may be the pool mentioned in our lesson, but it cannot be proved.

It is easy to see how people could be

led to believe that the troubling of the water was the work of an angel from heaven. But one could ask, if this were the source of the healing power supposed to be in this water, why would the angel impart this healing power only occasionally? And even then, why would only the first person to enter the water receive healing? The point is that verse 7 apparently bothered some early Christian scribes, and they tried to explain the difficulty by inserting what we now have in 3b-4. As a matter of fact, Tertullian (about A.D. 200) is the first writer to mention verses 3b-4.

Each student of the Word is at liberty to draw his own conclusion regarding this matter. Of this we can all be sure: the record of Jesus as the Great Physician does not turn upon the historicity of the statement of the angel's visit to the pool.

I. Sickness (John 5:2-4)

The word "Bethesda" means "house of mercy." The pool had five porches, which sheltered the sick people who gathered there.

What were the diseases here represented? The word "impotent" is a general word, meaning literally "without strength." This description would cover almost any kind of physical ailment. This is followed by three more specific words: "blind," "halt" (lame, crippled), "withered" (dry). Thus we get a

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graphic picture of the company of people here in the five porches, waiting for the chance to be healed.

II. Healing (John 5:5-9)

A physician always desires to heal. So it was with Jesus. We cannot know that Jesus deliberately sought out this crowd of diseased people in order to bring healing. It may be that he merely chanced to come this way.

One of the multitude of sick people was a notable case. He had been infirm for thirty-eight years. Jesus noticed this pathetic case. Perhaps he learned somehow that this man had been a cripple for many years. His love and compassion flowed out to him.

"Wilt thou be made whole?" Thus Jesus opened a conversation with the man. The man must have been startled but greatly pleased at this question.

The man's reply indicates that he had hastily concluded that Jesus meant to offer him help in getting into the water when it should be troubled. So he told Jesus that of course he wished to be healed; that was his purpose in being there. His difficulty was that someone else always would get into the water ahead of him, because he had no one to help him.

Then Jesus commanded, "Rise, take up thy bed, and walk." Startling words! Life-giving words! Something in Jesus' voice and spirit gave him faith and expectation. The man was instantly healed—made perfectly whole. He obeyed Jesus to the letter. He arose, took up his bed, and began walking.

A glorious scene, a great experience! The record does not follow the story of Jesus' dealings with the rest of the sick people. What did they think of the healing? Did Jesus heal any others? Speculation here is useless. But see verse 13.

III. Criticism (John 5:10-13)

Yes, it was a glorious experience. But not unmixed with sadness and disappointment. Not all people, not even all religious and God-fearing people, recognize true values. This fact finds excellent illustration in the story now before us.

Jesus had healed the impotent man on the Sabbath day. We are familiar with two important facts. In the Old Testament the Sabbath was given great prominence as a day to be kept holy, and many specific directions were given regarding the way to observe it. Moreover, through the centuries Jewish leaders had expanded and modified these directions until it was next to impossible for ordinary people to keep the Sabbath as the law demanded. Many of these rules had no basis at all in the original instructions for the keeping of the Sabbath; in fact, they contradicted and de-

feated the central purpose of the Sabbath.

We see evidence of this situation in the story now unfolding before us. The impotent man was now cured—on the Sabbath! He was walking along—on his way home, most likely—and was carrying his bed. The Jews saw this and began to protest. "It is not lawful for thee to carry thy bed." Not the healing, not the miracle, but the day on which these things were done, filled the minds of these critics. They could not cure the sick; but they could keep the Sabbath, mainly by being inactive. And they could criticize Jesus for causing this violation of the rules.

What could the man say in self-defense? "He that made me whole . . . said unto me, Take up thy bed, and walk." Evidently he thought this was enough to justify what he was doing. Surely one who could heal him must have divine authority.

But that did not satisfy the critics. They ignored the fact that this man had been healed, and sought the identity of the one who was responsible for the breaking of the Sabbath law.

But the healed man could not answer their question, for the simple reason that Jesus had not told him his name; and he had withdrawn and disappeared in the crowds.

IV. Warning (John 5:14)

The man went to the Temple, most likely to worship and to give thanks for his newly found health. Jesus found him there and spoke to him. "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." There is no way of knowing what the man's sin had been. Nor do we need to know. There may or may not have been a direct connection between his sin and his disease. In any case, Jesus warns him against further sin, on the ground that the results of further sin will be worse than bodily affliction. This physician of the body would also become the Saviour of the soul. The Great Physician, indeed!

V. Persecution (John 5:15-16)

Criticism grew into persecution! The healed man now knew who his benefactor was. He went and told the Jews that it was Jesus who had healed him. This was not an act of treachery or ingratitude. Nor was it an effort to shift the blame, with no concern for what might happen to Jesus. This very act would identify him with Jesus, already marked out by the leaders for opposition. The man was therefore now subject to the same opposition.

The Jews were in a rage. Their persecution took the violent turn of specific efforts to kill Jesus. The glorious fact

of the healing of the man had been completely covered up in their zeal for their Sabbath rules, and their hatred for Jesus.

VI. Defense (John 5:17)

Jesus did not always seek to defend himself when under attack. It all depended on circumstances. In this case he did utter a profound statement in his own defense. "My Father worketh hitherto, and I work." These few words grow in significance as we ponder them. Relate them to Genesis, where God rested from all his labors. Yes, but he is the working, the energizing God. Can one imagine the energy of God employed in supporting and guiding all things toward the ends for which all things exist! My Father works! And I work! I refer you to my Father. He is my example, my authority. You can theorize and criticize; my Father and I work.

How do we spend our Sabbaths?

LESSON APPLIED

By Howard K. Williams

Jesus cured the bodies of some people in order to show that he had power to cure the soul. Had he come *merely* to cure men's bodies, he probably would have cured *all* the sick. But in that case men would have flocked to him to secure physical healing and would have missed the chief purpose of his coming—the salvation of their souls. His miracles were "acted parables."

Contact

Jesus tells his disciples that they are salt. Now, in order to be effective, salt must come into contact with the substance to be seasoned or preserved by it, and must be dissolved. Jesus set the example when he left the satisfying companionship of God in heaven, and came to earth in order that he might come into contact with men, to save them and give their lives meaning, zest, and flavor.

One Sabbath, Jesus went to a noted pool. Rumor had it that periodically an angel came and stirred the pool and that at such times the water became effective medicinally. The Scriptures do not say this. If you have a Revised Version you will find verse 4 omitted. The oldest manuscripts do not contain this legend. Probably some copyist made a marginal note about the reputed stirring of the water by an angel, and then later copyists put it into the main text.

At any rate, Jesus probably knew the tradition of the pool and its popularity as a place of healing. How his sympathetic heart must have ached for the suffering people! Jesus does not avoid the place of need. But some so-called Christians shut their eyes to the needs

of others because such things disturb them too much.

When Jesus arrived at the pool he found among these hopeless people a particularly sad case, a man who had been crippled for thirty-eight years. He approached him with the question, "You would like to be well and strong, wouldn't you?" Perhaps it was the first tone of sympathy the man had heard in years. When he first became ill, many friends may have come to see him, but when a person is ill for so long the old friends gradually drift away.

It was not a superfluous question either, for the man had to *want* to be cured before Jesus could do anything for him. The effectiveness of salt is partly dependent upon the nature of the substance with which it comes in contact. Put dry salt on a *stone* and nothing happens. There are beggars who *like* to be beggars. There are some people who would rather be poor than to work. There are those who do not *want* Christ to cure them. Jesus says to them, "Would you like to be whole?" He offers them abundant life, but they do not want to do anything to secure it. The person who would rather hold a grudge than have the Saviour's spirit will reject Jesus' offer of a cure.

Loneliness

Someone has said, "Christianity is for the lonely, and who is not lonely?" How many people live alone! Several school-teachers told me, after the selective service registration, that to the question, "Who is most likely to know your whereabouts?" many men had no answer to give. One man said, "Well, perhaps the landlady where I room would know." He had no friends or relatives.

This poor sick man looked up at Jesus and gave expression to his utter loneliness. Although a "great multitude" was about the pool, there was not one single person interested enough in him to help him into the pool.

Most people do not bother much about others. They are too busy with their own interests. This was true of those who knew the crippled man, and it must have meant much to him simply to hear the sympathetic tone of Jesus' voice and see his kindly face. The man's loneliness had been intensified by the selfish pushing of others ahead of him. There was no one to take his part, no one to help him.

And today, to those of us who feel such loneliness, Jesus comes and says, "Would you like to be made complete? I have the time for you. I care what happens to you."

Action

When the man responded, Jesus told him what to do. But the cure was not

complete until the man had done his part. "Rise, take up thy bed, and walk!" There were three things to do. Can you picture the man when Jesus told him to rise—this man who for thirty-eight years could not even roll over into the pool! What do you suppose the man thought? He might have thought, "This is cruel! Joking with me about my infirmity! He knows I can't get up!" He *might* have thought that; but he didn't. He *tried*, and with the effort came strength.

It is ever so. Anything Jesus tells you to do, you can do. Paul knew that when he exclaimed, "I can do all things through Christ which strengtheneth me." Is there something you think the Lord wants you to do, but which you feel is beyond your strength or ability? Well, you can do it if he wants you to.

The man probably was amazed at his own strength. He got up, and then picked up the mat on which he had lain for so long. As he went on down the street he must have thrilled with joy at being healthy and strong again.

But some Pharisees saw him carrying his mat. We can easily imagine one of them shouting, "Stop! Put that down! Don't you know this is the Sabbath?" The healed man simply answered, "The man who healed me *told* me to carry it!" That was sufficient reason for him.

When they asked who the man was, he did not know. But it is evident that he felt he owed the cure to God, for the first use he made of his legs was to go to the Temple to give thanks. Would that we who are daily given health and strength and all the joys of life, would do as this man did! What a world of difference it would make on this old earth, if we thanked God for our blessings instead of going to war over them!

"Jesus Findeth Him"

Jesus found the man in the Temple, and the man found Jesus in the Temple. Of course, God is everywhere, but seldom does anyone truly come to know him except through the agency of the church. Read the lives of those who stand out prominently for Christ and you will find that practically all of them found Jesus in a church or through the efforts of church people. It was in a little church on a snowy morning that the boy Charles H. Spurgeon found Jesus. It was in a mission meeting that John Wesley really found Christ for the first time. Savonara found Christ in a series of Easter meetings and became the great preacher-reformer. We could never find God in nature if we did not first find him through the teaching and worship of the church. We are warned not to neglect "the assembling of ourselves together, as the custom of some is," for in these assemblies Jesus has promised to manifest himself in a special way.

In the Temple the man met his sin, and that is good for any man; not pleasant, but good. If we could only *see* our sins, how we would hate sin! We hate sins in others, but we tolerate our own, because we do not see them as we see those of others.

"Sin no more, lest a *worse thing* come unto thee." Could anything be worse than thirty-eight years of physical helplessness? It would hardly seem so, but Jesus intimates there *is* something worse. Sin leads to the death of the soul, and spiritual death is worse than any amount of physical suffering, because it is final.

Critics

When the man learned the identity of Jesus, he went out to tell the Jews, whose question he had not been able to answer before. I imagine he was bubbling over with enthusiasm as he said, "I found out who it was! It was Jesus! Isn't that great?" But he received only a stony stare. Instead of being glad the man was cured, the Pharisees were indignant that Jesus had broken their rules about Sabbath observance.

They growled something about it's not lawful to carry a bed. This to a man who a moment before could not even carry himself! The man replied that the One who had made him whole had told him to carry it. The man naturally concentrated on his cure. The Pharisees could think of nothing but the violation of their petty rules.

So there were two points of view, the cure of the one healed; the ceremonial law of the critic. I wonder if you could not divide all people into these two groups—the *cured* and the *critics*. Yet we must be careful, for all of us at times ascend the throne of the critics and pronounce our judgments on others. Every preacher, every worker, every Christian, has his critics. Let us concentrate on what Jesus has done for us, and be sorry for the critic, who, like the critics of old, has missed the whole mission of Christianity—the cure of souls.

Conclusion

In the remainder of the chapter Jesus tells his critics that he is walking hand in hand with God, and only those who work with God and him shall be raised to eternal life. All others, no matter how good they may think they are, will be raised to judgment, and in the judgment they shall not stand the test.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Faith is undoubtedly good medicine, not only for the soul, but for the body

Baptist Leader

as well. For, one's attitude of mind affects the state of his health, and the state of his inner life greatly affects his attitude of mind. Let sin create a conflict in his life between evil desire and conscience, or let self-reproach take up its abode in his life, and invariably it robs him of strength, both spiritual and physical. For a man is not at his best unless all of him is at its best. Let one phase of his life be diseased, and it tends to affect every other phase of his life. Jesus continues to be the Great Physician because he drives out worry and fear, those saboteurs of health and happiness, and sets a man free to live at his best.

Developing the Idea

The relationship between faith and health is a very real one, and is receiving the serious attention of both medical men and religious leaders. Norman Vincent Peale, for instance, has written a splendid book, *Faith Is the Answer*, showing how intimately faith and health are bound up together. A psychologist like Ernest Ligon points out that "it makes a tremendous difference to a man's mental health as to whether or not he has faith in a personal God. To have the deepest confidence that there is a God, who does hear and answer one's prayer, forms a basis for courage which makes a man able to meet many of life's severest trials with mental poise. On the other hand, to hold the belief that this is a purely mechanical universe, which has no heart and is utterly unfriendly, has led many a man to a suicide of hopelessness."¹ Here is just one more evidence that faith in God can fill our lives with strength and peace without which we can suffer in mind and even in body.

That is not to say that if one believes in the God of Jesus, he will always enjoy perfect physical health. Suffering comes to the best of us. Nevertheless, Christ does save us from conflicts within that impair the happy functioning of mind and body.

Taking its cue from its Leader, Christianity has turned its attention to the healing of men's bodies as well as their souls. How often, for instance, the words "medical missionary" are joined together. Daniel A. Poling says he once asked what a lean-to outside a Chinese city was for, and he was told it was where the very aged and the very sick were taken to die. That is as far as a thousand years of ethical religion had gotten. Then Christian missions built a hospital there and ministered to the bodies of men as well as to their souls. Christ ministers to the world's needs today through the compassion of all who call

him Lord and strive to do his will.

Now, if our hands are to carry healing in Christ's name, they should be clean hands. Ludwig Semmelweiss proved beyond a shadow of a doubt that cleanliness is of supreme importance to healing. In one laboratory in the Walter Reed General Hospital, not only the doctors' hands must be thoroughly cleansed, but the air itself is washed. Each day it is washed with live steam, while new air introduced into the room is washed first with water, then passed through oil filters, and finally treated with ultraviolet rays so as to be free of germs that might settle. What focal points of infection there are in the world today! Consider, for example, the evils of liquor and vice that tempt people to sin. Christ would have us keep absolutely clean from all such evils. Moreover, as the Great Physician he is interested not only in healing those in whom sin has taken its toll, but also in preventing lives from being infected. So he gives them strength to resist temptation.

Again, Jesus would have us use consecrated hands. The story is told of a girl who saw a man come into a large cathedral and lift his hands before the altar and kneel in prayer. After a while he lowered his hands, rose to his feet, and went out. Later she learned he was a surgeon who always so consecrated his hands before performing a serious operation. Dr. Raymond West used to tell of the surgeon at Johns Hopkins who was told he had performed a miracle. And he replied, "Don't say that. All we can do is to lend God our hands." The healing processes are still in God's hands. Through faith in him there is healing for mind and soul, and frequently even for body. He asks only that we give him consecrated hands and lives, that through us he may carry out his plan of healing the world.

Applying the Lesson

Think of all the illustrations you can where religious faith has helped bring healing to some person's life. For this lesson a doctor might well be invited to witness to the importance of religious faith in the healing of the sick. As an outgrowth of this discussion, members of the class might be induced to call on certain sick or shut-in persons to carry them the encouragement of prayer and friendship.

Discussing the Problem

Why do faith and healing often go together?

Without deriding those who get help from Christian Science, what would you say are its principal sources of strength, and its most serious weaknesses?

Discuss the steps Jesus used in some of his acts of healing.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Lord of Healing.

PRELUDE. The hymn tune, "St. Alban."

INVOCATION. "We thank thee, Lord, that thou hast made joy to abound, so many gentle thoughts and deeds circling us 'round, that in the darkest spot of earth some love is found." *Amen.*

—(Adapted from the hymn.)

HYMN. "Blessed Assurance."

MORNING TEXT. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."—Ps. 103: 17.

PRAYER. Almighty God, with one accord we make our prayer unto thee. We ask thee to meet the deep needs of our souls by revealing unto us thy truth and thy power. And keep us faithful in doing thy will. In Jesus name. *Amen.*

QUIET DEVOTION. The pianist may play softly, "Have Thine Own Way, Lord," while all engage in silent meditation.

SCRIPTURE. Psalm 103: 1-17. (Responsively.)

HYMN. "If Thou but Suffer God To Guide Thee," or "The Great Physician Now Is Near."

THE DIVINE PATH TO HEALTH.

Recognition of trouble within. "My heart is smitten, and withered like grass; so that I forget to eat my bread."—Ps. 102: 4.

Seeking the Great Physician. "Have mercy upon me, O Lord; for I am weak: O Lord, heal me, for my bones are vexed."—Ps. 6: 2.

Listening to the Prescription. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it."—Ps. 34: 12-14.

"Love one another: . . . perfect love casteth out fear."—1 John 4: 7, 18.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things."—Phil. 4: 8.

Paying the Fee. "What things were gain to me, those I counted loss for Christ."—Phil. 3: 7.

HYMN OF ACCEPTANCE. "Thou Lord of Life, Our Saving Health," or "Lord Jesus, I Long To Be Perfectly Whole."

BENEDICTION. And now may the Lord drop into our lives of strain and stress his still dews of quietness until all our strivings cease. *Amen.*

POSTLUDE. "Oh, for a Closer Walk with God."

¹ Ernest Ligon, *The Psychology of Christian Personality*, p. 152. The Macmillan Company.

Jesus the Bread of Life

John, Chapter 6

John 6: 8-14, 30-35

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

KEY VERSE: *Jesus said unto them, I am the bread of life.—John 6: 35a*

TO BE READ EACH DAY

Jan. 25. M. The Five Thousand Fed. John 6: 8-14

Jan. 26. T. Jesus the Bread of Life. John 6: 30-35

Jan. 27. W. Life from the Living Bread. John 6: 41-51

Jan. 28. T. Manna in the Wilderness. Exodus 16: 4-5, 13-15

Jan. 29. F. Murmuring at the Manna. Numbers 11: 4-10

Jan. 30. S. "Come Ye, Buy and Eat." Isaiah 55: 1-3

Jan. 31. S. "He Satisfieth the Longing Soul." Psalm 107: 1-9

SCRIPTURE SAYS

By W. W. Adams

Jesus the life, the light, the water, the physician, the bread. These are only some of the words used to set forth the fullness of the blessings that Jesus offers to men.

In last Sunday's lesson we saw Jesus giving health to a diseased man. That deed of mercy involved Jesus in controversy with the Jewish leaders. Jesus' defense of himself only added another occasion for the Jews to persecute him (John 5: 18).

All of this created the background for one of the great discourses by Jesus (John 5: 19-47). Jesus' work as Saviour and Judge was assigned to him by his Father. The Father, Moses, and John all bear witness to him.

Thus we come to the immediate background of today's lesson. At this point each student should read all of John 6, the longest chapter in this Gospel. It forms a unit in the life of Christ.

Jesus' earthly ministry is now more than half finished. Note that it is now the Passover (John 6: 4). One year later Jesus will be crucified. Now he has completed the major part of his ministry to the masses. He is now beginning a series of special ministries to his disciples. In teaching the Twelve, he seeks to take them apart from Jewish territory proper, where he can rest and also teach without interruption. So we see

him now crossing the Sea of Galilee, going over to the northeast side. It is there that Jesus met and fed the five thousand.

Jesus' plan to be alone with his disciples failed. The crowds, already excited because of his many signs, saw Jesus start across the lake. They hurried around the northeast corner of the lake and were on the shore when Jesus landed.

Jesus was equal to this new challenge. He ministered to the crowds as they needed. Where healing of body was needed, he gave it. Where teaching was needed, he gave that. (See Matt. 14: 14; Mark 6: 34; Luke 9: 11.) This ministry must have lasted a long while, most of the day perhaps. The feeding of the five thousand is only one of the miracles of the day, surely the most notable of all. All four Gospels tell this story, the first in Christ's life to be told by all four. This fact indicates the great importance attached to this event by Jesus' closest friends.

It is easy to see the high points in John's Gospel. We remember chapter 3 by the story of Nicodemus; chapter 4 by the woman at the well; chapter 5 by the lame man. Jesus' self-disclosure through works and teachings centers around these outstanding persons and events. Jesus used interest in physical water to draw attention to himself as the Water of Life. He now uses physical bread to reveal himself to men as the Bread of Life.

Jesus is the Bread of Life. But "life" here is an all-inclusive word. It includes our physical as well as our spiritual selves.

I. The Physical Life (John 6:8-14)

I once gave an address on the subject, "Jesus the Giver of Life." I interpreted the various Greek words used to express the idea of life, and showed that every phase of human life is included in the mission of Christ.

When the address was finished, one of my best ministerial friends arose and said, "Do you mean to imply that Jesus is interested in our physical lives?" I replied, "No, I do not mean to imply it; I mean to declare it plainly and emphatically." He countered, with a good deal of excitement, "I want to say that the Christ I preach is not one whit interested in whether or not a man has a job, or a baby has a bottle of milk." I was impelled to reply, "If that is true, then I am not interested in Christ; for he is not an adequate Saviour and Shepherd of men."

No wonder there is so much confusion among the people who sit in the pews of our churches. It could not be otherwise when there is so much confusion in the pulpit. One minister will reduce Christ's ministry to the physical life only; others to the spirit only. Then those of us who do see Christ's ministry in its fullness cannot determine how to relate the two sides of that ministry, so as to keep them in proper balance and

International Sunday School Lessons

prevent emphasis upon one from obscuring the other.

I challenge any sincere person to read every section in the Old Testament that records the fact that God is concerned for the physical needs of men. Note the efforts made to meet those needs. All of this before we come to the New Testament! Then follow Jesus through his ministries to men. Note how those ministries include the total personality of man—physical, intellectual, spiritual, social. Note how those ministries blend into one full, complete ministry. Note the frequent references to *teaching, preaching, healing*. Note how healing, ministering to men's physical needs, is interlaced with ministering to men's minds and spirits, even furnishing the occasions for most of those ministries. Then ponder well such passages as Matthew 6:33; John 10:10; Acts 2:43-47; 4:32-35; 6:1-6; 1 Thessalonians 5:23; and 3 John 2.

Then answer these questions: Did Jesus minister to men's physical needs in order to prove, by the manifestation of supernatural power, that he was divine? Having succeeded in giving that proof, did he cease to have interest in man's physical needs? In how many accounts of his miracles can you find positive evidence that Jesus performed those miracles merely in order to demonstrate his person and his spiritual mission? In how many instances did Jesus minister to man's physical needs because he was "moved with compassion"? When did he cease to have that compassion for men? When Jesus said, "As my Father hath sent me, even so send I you" (John 20:21), what did he mean? In the Great Commission, what is meant by "teaching them to observe all things whatsoever I have commanded you"? If the body is the temple of the Holy Spirit (1 Cor. 3:16; 6:19), is God honored and pleased when we give less attention to the body than to the Spirit? Where is the divine authority for dividing up a human being into body, mind, and soul, and declaring that one compartment of this person is the object of Christ's ministry and the others are not?

If the Salvation Army finds it helpful first to feed and clothe wicked men, unfortunate men, before seeking to "win them to Christ," and if missionaries on foreign fields find that ministering to men's physical needs may be used, not only to bless them physically (a ministry that would be justifiable within itself), but also to prepare the way for ministering to their souls, then why ever quibble over whether or not this or that service to men may properly be included in the ministry of Christ and the church? And if Christ is ever pleased to bless our efforts to remove the physical defects and limitations that afflict and smother hu-

man life, then would he not be more pleased to have us search out and remove all influences and conditions that rob men of physical well-being, before the robbing has actually occurred?

Why do men suffer physically? Because of sin? Yes. Whose sin—their own, or others, or both? Both? Then what is our task? With what needs of men would the compassionate, redeeming Saviour have us concern ourselves? Was Christ the medium in all creation? (John 1:1-3; Col. 1:15-17.) For what end did he create earth's material resources? How does he react to the scene today—one-half of the human race, organized to the limit in using its half of the material resources to destroy the material resources and people of the other half? If our churches should properly represent Christ with reference to men's physical lives, would that have any practical bearing on our economic tangles and disasters? Would it have anything to do with labor organizations? If people at large really believed that our Christ is the Bread of Life, would that fact make it possible for Christ to feed the souls of more people? With these and other questions like them in mind, follow Jesus through the story in our text.

1. *Preparation* (John 6:8-10). Jesus already had given some thought to the physical needs of the multitude. See his question put to Philip, and his purpose in the question (John 6:5-6). Philip was sure that it was impossible for them to feed that crowd in that place (vs. 7).

Then came Andrew. He called attention to the meager provisions of a lad in the crowd. But, like Philip, he despaired of meeting the needs of that crowd (vss. 8-9).

But not so, Jesus. He had different plans. At his command, about five thousand men sat down on the grassy hillside.

2. *Provision* (John 6:11). Jesus took the loaves and fishes. Having first given thanks, he began to divide the food and give it to the disciples. They in turn gave it to the crowds. The food continued to increase as long as there was need. The Creator of bread and fish continued to create, until all were filled.

3. *Results* (John 6:12-14). Several results are noted. First, all were completely satisfied. Second, twelve basketfuls of fragments remaining were gathered up. Nothing was permitted to be wasted. Third, the witnesses to this miracle concluded that the prophet who was to come into the world was now here. That is, they concluded that Jesus was the Messiah.

II. The Spiritual Life (John 6:30-35)

Events developed rapidly. The excited people wanted to make Jesus king (vs.

15). What a king he would make! See the events of the night that followed (vss. 16-21), and how Jesus met the crowds next day (vss. 22-29).

1. *Suggestion* (John 6:30-31). As though the miracle of the preceding day were not sign enough, the crowds asked for another sign. They suggested that the daily manna for Israel in Moses' day might give him the idea! Could he outdo Moses?

2. *Correction* (John 6:32-33). Not Moses, but Jesus' Father gave the manna from heaven. Moreover, this Father gives the true bread, of which the manna was only a type. This true bread is Jesus himself, now come from heaven, here to give his life to the world. This bread will become life for men's souls—eternal life.

3. *Assurance* (John 6:34-35). The crowds asked for that bread. In response, Jesus offered himself to them. To come to Jesus, to believe on him, will forever satisfy hunger and quench thirst. Bread and water for the soul! Eternal satisfaction!

LESSON APPLIED

By Howard K. Williams

Note the simplicity of the terms used to describe Jesus—"water," "the way," "bread," "shepherd," "light," "life," "truth." Think these over! This chapter is one of the greatest of all Bible literature. Read it thoughtfully.

In the first part John describes the feeding of the five thousand. This miracle is recorded by all four evangelists. The people were deeply impressed by the miracle, and even tried to force Jesus to be their king as a result of it. They probably reasoned that here was an ideal king; he had a fine personality for a leader, could raise an army easily, provide it with food miraculously, and even heal the wounded! What more could they ask?

But such motives were not the sort that Jesus demanded of his followers. So he dismissed the multitudes and sent his disciples off in a boat across the lake. During the night a terrific storm came up and Jesus came to them on the water.

Next day the people, not willing to let Jesus go, went out to look for him and found him across on the other shore. Jesus said something like this, "Ye seek me, not because my miracles are evidence of God's power, but simply because you were fed." Then he delivered the great discourse on the bread of life.

Bread

1. *Physical Bread*. The word "bread" is used here in the sense of food in general, or the principal source of suste-

nance. I suppose that if Jesus had been speaking to the Chinese he would have said, "I am the rice of life." We talk a great deal today about calories and a balanced diet. Jesus was concerned about a balanced diet for the soul. Because the needs of the body are so urgent, they engage our ready attention. A person once criticized a minister for saying, "We could crowd this church morning and evening and Wednesday night, week after week, if we would give each one attending a five dollar bill." The man defended the money-seekers, saying, "Why not? We have to live, don't we?" As a matter of fact, we do not have to live, if in living we starve the soul. Niemöller could have been free, and certainly could have had more food than he has now, if he had acted on the principle of our critic, saying, "We have to live, don't we?" There are some who would rather die than live by bread alone.

2. *Eternal Bread.* Jesus' idea of bread was entirely different from that of the multitude. He was talking about the spiritual bread, which satisfies eternally, not about feeding men's bodies. Paul lived by this unseen bread, and so he could say, "I have learned, in whatsoever state I am, therewith to be content." No person can say that, unless he has the unseen spiritual resources at his command.

I once crossed the ocean on a medium-sized liner. An old midshipman, comparing our ship with a much larger one, said, "This is a much better riding boat than the other, because this one draws three feet more water, although it is only about one-third as large." That is, the unseen part under the water line gave it more stability. So it is in life. The balanced life is the one that has the largest amount of unseen resources. The boat that lies deep in the unseen keeps an even keel in time of storm.

Jesus contrasts the manna, which lasted only for a day, with himself, the bread which God sent from heaven, which lasts through all the storms of life and into eternity.

Eating the Bread of God

One cannot properly understand Jesus unless he has a poetic mind and a sympathetic heart. What travesties have been wrought by insisting on the literal interpretation of Jesus' words in John 6:53-54! A friend of mine wrote a pamphlet under the title "God Eaters," showing the fallacy of a literal interpretation of these words.

What does Jesus really mean by these words? Just this: As we take food into our bodies and it becomes a part of us, so we are to take into our hearts Christ's spirit. Thus he becomes definitely a part

of our character, and we may say with Paul, "For to me to live is Christ." It is an appropriation of his spirit in our lives; not *belief about him*, but a *living of him*.

"Will Ye Also Go Away?"

Because it is easier to believe something good *about* Jesus than to live *like* Jesus, the crowd soon gets tired of seeking him. They said of Jesus' teaching about "eating" him: "This is a stiff word! It is too much for us! We give up!"

Were there tears in Jesus' eyes when he asked the question of his closest disciples, "Will ye also go away?" How many fathers and mothers and Sunday school teachers are asking the same question! We see people apparently accepting Christ as Saviour and Lord, and then something happens—a word of criticism, some difficulty, a chance for some forbidden pleasure—and off they go.

Perhaps people expect too great material advantage, or too easy a road in being a Christian. Perhaps perplexities drive them away. Perhaps they see some wicked person who seems happier than they, and they wonder why. So, instead of really following Jesus, they "also go away."

"To Whom Shall We Go?"

Where did those people go who went away that day? Some went to their homes to forget about Jesus, and perhaps sometimes to recall him with a sad longing. Some went to their pleasures, to business, and to selfish ways. Only those who keep their faith fixed on spiritual values, and are persuaded that Christ alone is the Bread of Life, can hope for Christ's final approval.

Did you ever feed carrots to a horse? If the horse is not tied he will follow you, hoping for more carrots. Adam Clark says, "A man is attracted by that which delights him." So God attracts men, if we want him, if he delights us. The psalmist knew that: "Delight thyself . . . in the Lord!" "I delight to do thy will, O my God." "I will delight myself in thy statutes." Isaiah says, "Let your soul delight itself in fatness."

A great many people would rather have a fat pocketbook than a fat soul. That is why they go away from Christ. Not until we follow after spiritual things as the horse follows the carrots will we reap the reward of eating the Bread of Life. Peter decided that in spite of any hardship involved in following Jesus, there was no other way of life that would bring satisfaction to his soul.

Helping Christ Feed the Hungry

The lad with the loaves and fishes might have sneaked off in some grassy

nook and eaten his lunch by himself that day. There was nothing to stop him from doing so. Jesus would not have grabbed his lunch from him. He never *makes* us. He *asks* us. The boy had only a humble peasant's lunch—dried fish and five little loaves about the size of a milk lunch cracker. And the multitude was great. Two hundred denarii could not have bought bread enough for them, and, besides, there were no stores around. But the little boy's lunch and Jesus' blessing provided more than enough for everybody.

I have been reading again the life of that great man, Russell H. Conwell. I came to that story of little Hattie Wiatt, six years old, who was turned away from the Sunday school because there was no room. She sobbed as she went home, and then she began saving her pennies. It was only a few weeks, however, before she was taken fatally ill. Just before she died she told her mother of her savings and that she wanted the money given to Dr. Conwell to build a bigger church. In the little red pocketbook were just fifty-seven cents. Dr. Conwell received it with a lump in his throat. He went to the real estate man and laid it on the desk as the initial deposit for the ground on which the great Baptist Temple, in Philadelphia, now stands. The real estate man thought it was a joke until he heard the story; then he accepted it—fifty-seven cents for the down payment! A little money, a little girl, and God's blessing! A little lunch, a little boy, and Jesus' blessing! What God can do with even a very little, if it is truly devoted to him!

Jesus is the Bread of Life, but we must distribute this bread of life to the multitude. Will you give what you have to him, that this poor hungry, thirsty world may be satisfied with the bread that feeds the soul?

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Psychology recognizes certain basic hungers in a person's life. Greatest of all, of course, is the hunger for food. Without that we perish. What a task—and what an opportunity—the church will face in the post-war world to help feed the starving peoples of Europe and Asia! Sex is recognized as the next most powerful hunger of life, and then follows such hunger as the hunger for recognition. Now, obviously these hungers are not ends in themselves, and must not be treated as such. They are meant to be means to greater ends. We do not live to eat. That would make us gluttons. We eat to live—to the glory of God and the welfare of man. As Paul

said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). Sex is not an end in itself. To make it so is to be carnally minded, and to degrade life. It is a means to the greater ends of love and the home. And we must not seek recognition for recognition's sake. To do so would be to be egotistic. We seek recognition in order that our leadership may be more effective.

But these do not exhaust the category of life's hungers. Man hungers also to know the meaning of life; he hungers for fellowship with God. Said Jesus, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Developing the Idea

In discussing this beatitude in one of his books, Ernest M. Ligon points out that the word means not just to be "filled," but to be "well nourished." Blessed are they which do hunger and thirst after righteousness: for they shall be well nourished. There is a difference between being filled and well nourished. W. O. Lewis reports that in some parts of Europe, mothers fill their children's stomachs with rutabagas. They can be raised quite easily and they grow rather large. In that way the children are kept from knowing the actual pangs of hunger, but because of this extremely limited diet they are tragically undernourished. In order to reduce in weight people sometimes are put on a diet which fills their stomachs, but does not give them body-building elements. And in life, as anyone knows, we can fill our lives with that which does not nourish mind and spirit. We can fill our lives with pleasures, or feed them on ambition, and yet starve for affection and a faith that satisfies. "Wherefore," asks Isaiah, "do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55: 2).

In order to nourish our bodies, our diet must contain a proper amount of three body-building elements. We need proteins, fats, and carbohydrates. Similarly, says F. R. Barry, in *Christianity and the New World*, if faith is to satisfy, it must contain three elements.

It must be "intellectually acceptable." That is, it must be consistent with the best we know in other areas of learning. Certainly the Christian religion is that. Jesus was a teacher, and it is said of him that he grew in "wisdom." His teachings merit our best thinking. They challenge us to love the Lord our God with all our "mind."

Again, to contribute to spiritual growth, faith must be "emotionally satis-

fying." Two men sought to ameliorate England's tragic social conditions at approximately the same time. Robert Owen chose the scientist's method. He appealed to men's reason. Charles Dickens appealed directly to their emotions, and probably did more good with one novel than Robert Owen did with all his splendid social experiments. Jesus' way of life remains supreme, not only because it challenges our best thinking, but also because it reaches the heart. "Let not your hearts be troubled." There is comfort, cheer, and encouragement in his gospel.

But Dr. Barry goes on to say that a third element must be present in any faith that is adequate. It must be "morally effective." And surely the religion of Jesus is that. It demands mercy, not sacrifice. It requires that the inside of the cup be cleansed of extortion and excess. It requires that we be *doers* of the word, and not hearers only, deceiving ourselves.

Because he satisfies every need of life, Jesus is that "bread" on which we must feed our hearts. No other nourishes the whole life as does he. He lifts thinking to new levels and makes it serve the best interests of mankind. He purifies and refines the emotions. He makes possible a new kind of life, for when we have in us the mind of Christ we are indeed "new creatures," transformed by his indwelling Spirit.

Applying the Lesson

This lesson gives excellent opportunity, while discussing the miracle of the loaves and fishes, of pointing out other cases where seemingly meager resources have been placed at the command of God, and have produced unforeseen results. A good example of this was the case of the twelve ministers who, at the urging of William Carey, met in Kettering, England, October 2, 1792, to form the first missionary organization of modern times. Their offering at that meeting amounted to about sixty dollars. Little enough to carry the gospel to a heathen world! Yet under God their meager beginning has been blessed until the gospel has been carried to almost every land and country in the world.

Give other examples of similar successes from small beginnings.

Discussing the Problem

1. In what ways does the Christian faith meet the requirement that a religion be intellectually acceptable? emotionally satisfying? morally effective?
2. How can this lesson help us to get more meaning out of the Lord's Supper?
3. Discuss the fact that the Lord's Prayer does not say "give me this day my daily bread," but "give us . . . our bread."

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Lord of Life.

PRELUDE. Selected parts from "Nocturne," Op. 37, No. 1, Chopin; or the hymn tune, "Whittier."

EXHORTATION TO WORSHIP. "This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118: 24.

INVOCATION.

HYMN OF PRAISE. "Safely through Another Week."

RESPONSIVE READING.

"Incline your ear, and come unto me: hear, and your soul shall live."—Isa. 55: 3.

"Man doth not live by bread only."—Deut. 8: 3.

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."—Hab. 2: 4.

"Man doth not live by bread only."

"Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbour as thyself . . . this do, and thou shalt live."—Luke 10: 27-28.

"Man doth not live by bread only."

"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."—Deut. 8: 3.

PRAYER. The Lord's Prayer in unison.

HYMN OF THANKSGIVING. "For the Bread Which Thou Hast Broken," or "Saviour, Thy Dying Love."

MEDITATION ON THE THEME.

There are two main views of life. One is, "Let us eat, drink, and be merry, for tomorrow we die." The other, "For to me to live is Christ." The first feeds upon bread only; the second feeds upon that Bread from heaven.

What kind of time will a man have who takes life in the first sense? Just about the same experience as that of Talleyrand: 'Behold eighty-three years passed away! and all without other result except great fatigue of body and mind, and disgust with regard to the past, and a profound sentiment of discouragement and despair with regard to the future.'

On the other hand, what kind of time will a man have who takes life in the second sense? He will enjoy it to the full, as did Hans Christian Andersen, who said: "Every man's life is a fairy tale, written by God's fingers."

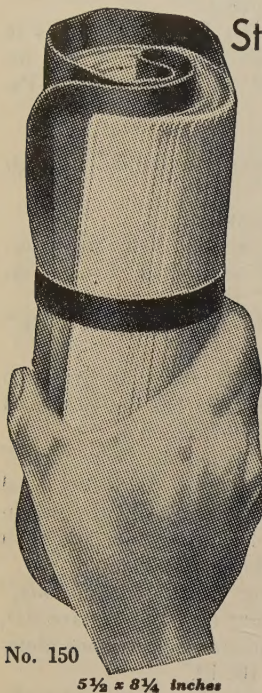
HYMN. "Jesus, I Live to Thee."

BENEDICTION. And now may the One who is the life and light of men keep you joyful in this world, and yet more joyful in the world to come. *Amen.*

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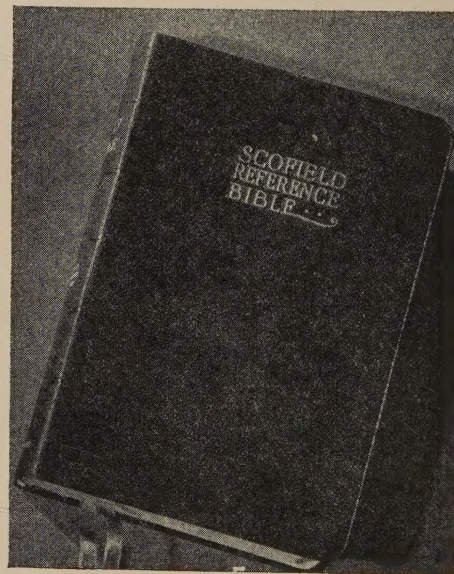
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14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of

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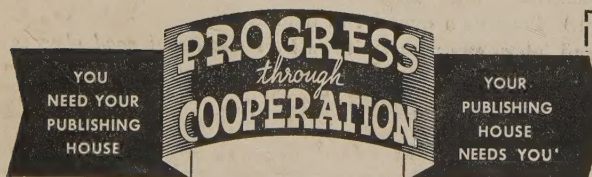
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